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# RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF  
ISSUES IN THE FIELD OF RELIGION AND  
THEIR BEARING ON EDUCATION

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# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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## RELIGIOUS EDUCATION OFFICIAL PUBLICATION OF THE RELIGIOUS EDUCATION ASSOCIATION

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**THE RELIGIOUS EDUCATION ASSOCIATION**

**CHICAGO**

THE Religious Education Association is a fellowship of pioneering men and women of all religious faiths. They are seeking a more adequate philosophy upon which to base the practical work of religious education. In a large, rather than a narrow sense, they want to develop wholesome religious personalities in children, in youth, in adults, and in the social whole.

# RELIGIOUS EDUCATION

VOLUME XLVI

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## A REPORT FROM THE GENERAL SECRETARY

The vitality of the Religious Education Association during almost half a century has been due to the fact that in each period it has sought to deal with the most significant possibilities and the most baffling problems in religious education. In view of this fact, it has seemed desirable to give attention first in the advance program to determining the emphasis and the direction of the R.E.A. at the present time. Accordingly the Central Planning Committee in its meeting on October 2, 1950 decided to postpone the formulation of points of emphasis until there had been opportunity for the General Secretary to explore the present situation through visits in the field. During the fall, the General Secretary has been able to sample the present opportunities for the R.E.A. through first-hand contacts with localities in Connecticut, New York, Michigan, Illinois, Iowa, Ohio, Pennsylvania, Virginia, North Carolina, and Georgia as well as Washington, D. C., and has had conferences about the present program of the R.E.A. with leaders in many of these centers. Plans are in process of formation for visiting certain centers in the western half of the country in connection with a trip to California in January and in other parts of the country later. Conference and speaking appointments, most of them made before beginning the General Secretarship, are providing for a major part of the traveling expense as well as making a modest addition to the expansion fund through honoraria received.

The scouting during the fall confirms the conviction that this is the time for an advance program in the R.E.A., but it also makes clear that it will be necessary to take time to formulate plans and to translate these plans into programs of action. The need for the R.E.A. is expressed in a variety of ways. For many, because of certain theological developments in recent years and because of attacks upon religious education, there is a feeling of isolation. For them the Association furnishes a rare fellowship for those who believe in religious education and a rallying center for those who are attempting to practice it.

Others feel need for the R.E.A. because they wish opportunity to do basic thinking about the problems in religious education. A Minister of Education of a prominent church expressed it as follows: "I feel caught in the machinery which tends to operate without any fundamental questions being raised. I need some place where I can sit down with a group of people three or four hours at a time and throw into perspective some of the things we are doing in our churches, raising the fundamental questions of Christian education. I do not know of a single group which does the thing I need." The fact that the R.E.A. is a non-official, free-lance, front-line organization in which individuals share as persons rather than as official representatives of any religious or educational group makes possible this basic consideration of crucial problems. As one person expressed it: "The R.E.A. has managed to deal with some of the keenest problems in a constructive fashion without evading any issues." There are fundamental differences of conviction as to what should be done in areas such as the curriculum, leadership education, the use of the Bible, family religious education, counseling, and the function of religious education in relation to crucial social issues as well as conflicting viewpoints as to the theological and educational assumptions of religious education.

The freedom there is in the R.E.A. appeals to many. One person said: "We are not always free to express our views. But in the R.E.A. we can talk to each other freely and frankly. There is not much opportunity to do this elsewhere." In reply to a question as to whether there would be a place in the R.E.A. for the presentation of religious education, based upon presuppositions of a very definitely defined interpretation of religion, a long-time leader in the R.E.A. replied: "The only limitation would be that the person presenting it would be willing to have it discussed."

(Continued On Next Page)

Many feel the need for the R.E.A. because they are dissatisfied with the quality of the programs of religious education. A leader in the R.E.A. expressed it this way: "A lot of our effort is wasted. Children would possibly do better if they did not attend some of our religious schools because the quality of the programs is low. I would like to see the R.E.A. an organization dedicated to the development of higher standards in the religious schools of the different faiths."

Some emphasize the need for research so that we may know more accurately than at present what is the actual effectiveness of religious education and have factual data on which to base plans for improvement. Others feel that what is needed for the improvement of religious education is a program of experimentation. They say those in religious education are not making adequate use of what is known about personality growth and about educational processes.

There are still others who believe that the R.E.A. should give its chief attention to the crucial situation facing those who are concerned that religion should be a vital and significant part of the experience of children, youth, and adults. Those who think of the R.E.A. in this way emphasize that the critical situation now being faced in religious education is not a problem of any particular religious grouping or even of religious agencies exclusively, but is a problem of our culture. Because of a number of factors, religious and spiritual values are not given adequate attention in the educational experience of children, youth, and adults. At a time of national and international emergency it is important that the programs which undergird religion and spiritual values in our common life shall be strengthened. We have reached the place where it is very difficult for families and religious agencies to discharge their responsibilities for religious education successfully. Further there is not only the need for nurturing children, youth, and adults in a particular religious group and faith, but also of making them religiously literate. The problem of religious literacy has not been solved. There is no united conviction as to where and how children, youth and adults should secure knowledge, understanding, and appreciation of religion in our history, in our culture, and in our current life as a part of their general education and in a way which safeguards religious liberty, the separation of Church and State, and the freedom of the schools.

There is a strong feeling that we are faced by a critical situation which calls for united effort in bringing the influences of religion to bear upon the total cultural situation and in stressing the spiritual values in our democracy. There is a conviction that no constructive answer to this problem can be found if the advocates of each particular solution press for its adoption without reference to the fears and concerns of others. Some cooperative approach to the problem is needed, where there is willingness to explore the differences of conviction with an effort to find solutions which safeguard those values which public and religious educators and those of various religious groupings hold dear. The R.E.A. is the only agency which includes in its membership all of those who are involved in or concerned about the problem. Those who wish the R.E.A. to give major attention to the problem of religion in our culture feel it is particularly suited to do this because it is the only agency which includes in its membership persons who are involved in or concerned about the problem, not only those connected with the Catholic, Jewish, and Protestants faiths and with agencies like the Christian Associations, but also those in public elementary and secondary education as well as higher and theological education, and sociologists and psychologists and those from social and mental hygiene agencies.

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It is evident from the data thus far secured that the Religious Education Association will not fail for lack of significant things it might do. But unless it can limit and focus its activities so that some of these concerns can be followed through to constructive results, the R.E.A. will not succeed in meeting its opportunity at the mid-century. With this need in mind, the Central Planning Committee is at work, on the basis of information from the field and the suggestions of various leaders in the R.E.A., in formulating points of emphasis for the R.E.A. at this time. The hope is that there can be developed an orientation and focus of the program which will give it unity but within which there will be opportunity for diversity in meeting the particular needs and concerns in various localities and parts of the United States and Canada. Suggestions in writing will be welcome and should be sent to the General Secretary at 404 West 116th Street, New York 27, New York. A preliminary draft of a "charter" for the R.E.A. at the mid-century will be presented to the Board of Directors at its meeting on February 11, 1951 in Columbus, Ohio.

The success of the R.E.A. in its advance program depends upon whether sufficient local and regional participation can be secured to follow through some of the concerns to constructive results. The Association has never depended upon an employed staff. For the greater part of its history and during its most successful periods, it had only one employed secretary with a modest budget. The genius of the Association has been and is the fact that it is the medium through which those involved in and concerned in religious education can work on a voluntary basis on their mutual concerns and problems.

I am looking forward to seeing as many of you as possible in local groups which I visit.

Sincerely,

HARRISON S. ELLIOTT,  
General Secretary of the  
Religious Education Association.



MEETING OF BOARD OF DIRECTORS  
RELIGIOUS EDUCATION ASSOCIATION

February 11, 1951, 10:00 a. m.

Columbus, Ohio

B'nai B'rith Hillel Foundation  
46 East 16th Avenue  
(Near Ohio State University)

President Samuel P. Franklin, presiding.

M. D. McLean, University Co-ordinator for Religious Activities,  
in charge of local arrangements.

# Trends in Religious Education

## A SYMPOSIUM

*What are the "signs of the times" from the point of view of religious education?*

*Eight articles by religious educators throw light upon this significant question. The Editorial Committee is grateful to each contributor of this symposium both for his analysis of his respective field and for his warm cooperation.*

—The Editorial Committee

## The Kentucky Program OF MORAL AND SPIRITUAL VALUES IN EDUCATION

WILLIAM CLAYTON BOWER

*Professor Emeritus, University of Chicago, Part-time Professor in the University of Kentucky*

DURING THE last quarter of a century there has been a growing concern over the lack of moral and spiritual values in education. Evidences of this concern are to be found in such manifestations as the devotion of the National Education Association's Yearbook for 1932 to *Character Education*, the forthright dealing with this problem by the 1940 White House Conference on Children in a Democracy, the report of the Commission of the American Council on Education in *The Relation of Religion to Public Education*, and the giving of top priority rating to moral and spiritual values by the Educational Policies Commission for the current year. Professor Shedd has found that some 60 per cent of state institutions of higher education are experimenting with some kind of program for the study or teaching of religion. An additional urgency has been added by the Supreme Court's decision making illegal certain forms of religious instruction in the public schools, offered by the churches.

There are a number of reasons for this

mounting concern. For one thing, there has been a decay of traditional moral standards and sanctions, and new ones have not been developed to take their place. Another is the fragmentation of modern culture which under the catalytic of secularism has been falling apart. Another is the growing awareness of the uneven profile of American culture as pointed out by President Hoover's Commission on Recent Social Trends. There have been astonishing advances in science, technology, and industry, but corresponding lags in the realms of values—art, morals, and religion. Moreover, there is a growing conviction that it is not enough to teach knowledge and techniques of living in the schools; education should be equally, if not more, concerned with values. This is the point at which American education is weakest.

### Kentucky Program

The Kentucky program of Moral and Spiritual Values in Education is Kentucky's response to this challenge. The Supreme Court decision somewhat accentuated the

response. But in the mind of the Committee of the State Department of Education the decision is only remotely relevant. Supreme Court decision or no decision, the Committee is convinced that it is and always has been the business of the schools to develop in children and young people an understanding and appreciation of values and their use as controls of personal and social behavior.

The Kentucky program had its beginning with the appointment of a Committee on Character Education, with Mr. J. Mansir Tydings as chairman and seven prominent citizens, mostly laymen, in 1946. In 1948 an Advisory Committee of professional educators, of which the author is chairman, was appointed.

#### *Basic Principles*

Under the conviction that in order to be effective, any program must rest upon a carefully considered and consistent body of ideas, the Advisory Committee, in cooperation with the parent Committee, formulated a body of preliminary guiding principles and outlined steps of procedure. The basic principles included the following items:

1. Moral and spiritual education is defined as that phase of the school program which seeks to help growing persons to achieve an understanding of their relations to nature and society, to discover the moral and spiritual nature of these relations and the moral obligation involved in them in light of the growing moral and spiritual values which man has tested through centuries of living and which are recorded in his cultural traditions, to learn to control their conduct by these standards, and to achieve a philosophy of life.

2. The program should be based upon the complete separation of church and state.

3. Morality and spirituality are qualities that potentially attach to any and every experience of growing persons in their interaction with their natural, social, and cosmic world rather than abstract "traits," and are to be experienced through discovery and functional use in living.

4. It follows that moral and spiritual values are indigenous to the school com-

munity and the educative process, and not something to be injected into the school program by some outside agency. They are to be discovered, raised into consciousness, and developed as they emerge within the school experience with the resources available to the school. The school becomes a laboratory in which the normal experiences of social living and learning are subject to analysis, appraisal, and experimental testing in the school community.

5. Method should seek to develop the abilities and habits of discrimination, constructive criticism, self-reliance, and co-operation. The center of education should shift from teaching to learning, and the teacher should be an understanding counselor and guide.

6. It follows that such a program should be one of emphasis and integrated into the total school program, rather than one based upon courses or a department.

7. Since the experience of pupils cut across institutional boundaries, there should be understanding and co-operation with all constructive community agencies.

8. Such a program should be worked out democratically by the teachers themselves in the light of their school experience, in co-operation with superintendents, principals, and supervisors.

9. The program should be undertaken experimentally, with corrections and emergent leads derived from actual experience.

#### *Steps of Procedure*

The Committee recommended four steps of procedure: the holding of a state-wide conference of superintendents and teachers at the University of Kentucky, the selection of six pilot experimental schools distributed throughout the state, the holding of a workshop for the orientation and preparation of the participants in the experimental schools, and the inauguration of the experiment in the autumn of 1949.

The proposed conference of superintendents, teachers and heads of the teacher-education institutions of the state was held at the University of Kentucky in October of 1948, on the joint invitation of the University

and the State Department of Education. At this conference the suggested statement of basic principles and steps of procedure were unanimously and whole-heartedly adopted.

From the beginning the movement has been a co-operative undertaking. It is jointly sponsored by the State Department of Education, the University of Kentucky, the four State Teachers Colleges, and the University of Louisville. The private and church-related colleges are represented on the Advisory Committee by President Raymond A. McLain of Transylvania College and chairman of the Kentucky Association of Private and Church-related Colleges.

The first workshop was held at the College of Education of the University of Kentucky in June of 1949. Its purpose was to enable the participants in the experimental schools to orient themselves toward their responsibility and to prepare themselves for the experiment. It was staffed and financed by the University of Kentucky, with scholarships made possible by a grant from the General Education Board. The structure of the workshop consisted of a general course in basic philosophy led by the Director, five simultaneous projects in major fields of school experience, and clearance periods for the cross-criticism and integration of the work being done in the several projects. The five projects included: (1) Analysis of the School Community and Behavior Situations, led by Dr. Irwin T. Sanders, head of the Department of Sociology of the University and Miss Katharine Kennedy, Instructor in Sociology; (2) Analysis of Curriculum Content, led by Mr. Robert J. Allen, Director of Curriculum Research of the Louisville Public Schools; (3) Personal and Group Counseling, led by Dr. Paul H. Bowman, of the Department of Psychology of the University of Louisville; (4) Sports and Recreation, led by Mr. Maurice Clay of the Department of Physical Education of the University; and (5) Symbolic Expression, led by Dr. Raymond A. McLain, President of Transylvania College. The Report of the first workshop was published as a Bulletin of the State Department of Education in January, 1950.

The second workshop was held at the

University of Kentucky in June of 1950. It differed from the first workshop in that it was based upon an analysis, appraisal, and organization of the work of the experimental schools. Also the staff, selected for the most part from the Training School of the College of Education of the University, consisted of teachers in intimate touch with the practical operations of classroom teaching. The wealth of experimental material produced by the experimental schools was surprisingly abundant and significant. This material was screened and amplified by the workshop participants in the five areas explored by the first workshop, with a view to its usability by other teachers in other schools. No attempt was made to provide a pattern of procedure, but rather to give descriptions of actual school situations and case material for the stimulation and guidance of teachers who would work out their own procedures creatively in the light of their own situations. Under the leadership of such able and experienced staff leaders as Miss Helen Reed, Miss Martha Shipman, and Mrs. Ruth Stallings, of the Training School of the University, Mr. Maurice Clay, of the Department of Physical Education of the University, and Mr. Collis O. Johnson, Area Education Coordinator of Murray State College, the work of the five project groups was very productive. The Report of the Second Workshop was published as a Bulletin of the State Department of Education in November, 1950.

On the next-to-the-last day of the second workshop representatives of the Kentucky Congress of Parents and Teachers met with the workshop. At this session Mrs. Margaret Hicks Williams, in charge of the European Culture Relations Division of the Department of State, Washington, gave a stimulating and challenging address on "Moral and Spiritual Values: the Strength of American Democracy."

#### *Developments*

The Kentucky Program of Moral and Spiritual Values in Education has passed through its first stage—that of exploration and initial experimental formulation. It is now entering upon its second phase. One of

these emergent directions is that, beginning with next summer, the results of the workshops will be incorporated into the regular teacher-education program of the College of Education of the University in the form of a course on Moral and Spiritual Values in Education. It is probable that this precedent will be followed by other teacher-education institutions of the Commonwealth, both public and private. Another very significant development is that the Department of Education is planning to incorporate the results of the workshops into its official Curriculum Guide for the elementary and secondary schools of the state. This will bring the emphasis upon moral and spiritual values into the main stream of education in Kentucky. Speaking broadly, it may be said that the next phase of the movement will be its spread beyond the experimental schools to other schools that are concerned to develop moral and spiritual values as a part of their programs. In this regard, it is not the policy of the Department of Education to engage in a wholesale attempt to promote a general adoption of the program by the schools of the Commonwealth, least of all to impose this program upon them. Rather, it is the intention of the Department to let the program spread by a process of growth arising out of an interest on the part of schools and communities and a sense of need.

At a meeting of the Advisory Committee on October 26, 1950, three items were decided upon as immediate next steps. One was the holding of regional workshops at each of the six sponsoring institutions. A second was a meeting of the co-ordinators in each of the six sponsoring institutions for the pooling of their experience in assisting the experimental schools and for planning for the future work of experimentation, especially in view of the regional workshops. The third was a retreat for the members of the faculties of the teacher-education institutions, so that all might understand the basic purposes and procedures of the movement and co-operate in its further development in the preparation of teachers.

At the first workshop there was considerable initial confusion as to what constitutes

moral and spiritual values, particularly as to what is connoted by the term "spiritual." As was to be expected, the concept was conditioned by a variety of traditional theological presuppositions and tendency to identify the spiritual with the supernatural, as something added to experience and not inherent in it. But as the teachers worked on their respective projects of discovering and developing these values in the several selected areas of school experience, the confusion tended to disappear and new insights were gained into the moral and spiritual nature of any and every experience in meeting and responding to situations growing out of the interaction of growing persons with their natural, social, and cosmic world. One of the most noteworthy results of the workshop experience was the depth and vividness of a moral and spiritual experience for the participants themselves.

#### *Evaluation*

It may be said that the movement has found itself in regard to its basic philosophy, content, and procedures, and is definitely on its way. Growing out of the actual classroom and school experience of teachers and administrators, it has sought to combine theory and practice in such a way as to avoid abstraction on the one hand and opportunism on the other. On the basis of co-operative inquiry, it has sought not only satisfactory answers to questions involved in this most difficult phase of education, but basically the sort of questions to ask. By adopting an experimental approach, it is in a position to derive confirmation or correction of ideas and procedures from experience, and from beginnings already made to derive new directions as to further development. A very considerable volume of detailed and specific analyses of the relations and functions of the school community, the various branches of curriculum content, personal and group guidance, sports and recreation, and the use of symbols, ceremonials, and celebrations has revealed the immense resources of these areas of educational experience not only for the discovery of emergent moral and spiritual values but for their development and func-

tional use. The reactions of pupils, teachers and administrators, and parents connected with the experimental schools afford convincing evidence of changes in ideas, attitudes, and behaviors that have resulted from the conscious and intentional attempt to do something about moral and spiritual values

in a program of school people, by school people, and for school people. Much remains to be done in the elaboration and testing of ideas and procedures; but a beginning has been made that offers promise of a significant development in one of the most urgently important areas of American education.

### THE GROWTH of the Jewish Day Schools in the last fifteen years is one of the most striking phenomena of Jewish life in America.

The American Jewish Day School in its present form came into existence at the end of the 19th century. It had its origin in the Jewish communities of Eastern Europe and was established by new immigrants rooted in the old tradition for whom Talmud was the foundation of all Jewish education. Dissatisfied with the afternoon Hebrew school which offered no instruction in Talmud, they founded the first Yeshivot, the *Erz Hayim* Talmudical Academy in 1886 and the *Yeshiva Yitzhak Elchanan* in 1897. During the first decades of the 20th century, the Yeshivot made little headway. By the end of the first World War, there were only five Day Schools, four of which were in New York City and one in Baltimore; by 1935, there were 20, of which 16 were located in New York City.

The wave of immigrants who came to the United States in the wake of Nazi persecution and World War II opened a new chapter in the history of the Jewish Day School. Today there are in the U. S. A. 130 Day Schools with a total enrollment of about 19,000, or eight percent of all children receiving Jewish education. They are to be found in 44 communities in 18 States and the District of Columbia. These statistics have been supplied by Dr. Uriah Z. Engelman, Research Director of the American Association for Jewish Education.

The oldest Day Schools, the Yeshivot, are in the majority now set up in central organizations. The Torah Umesorah sponsors 31, the largest number of traditional Yeshivot.

The United Lubavicher Yeshivot, or Tomchei Temimim, named after the first Yeshiva in Lubavich in 1897, is the headquarters for the Lubavicher Yeshivot. The first Lubavicher Yeshiva was opened in New York City in 1939, and since then this type of school has had a phenomenal growth. There are now 15 Lubavicher Yeshivot with approximately 2,500 students in various cities of the country.

Another group in the field of traditional education is the Beth Jacob Day Schools for Girls, which is a recent arrival in this country and is patterned on the Beth Jacob Schools in Poland. There are now 15 Beth Jacob Schools, with nearly 1,000 students.

The Mizrahi Yeshivot, supervised by the Vaad Hahinukh Hachareidi, differ in several respects from the traditional Yeshivot. The language of instruction for Jewish subjects is not Yiddish but Hebrew, and the school day is in general shorter.

The Mizrahi and other modern Yeshivot try to bring about a synthesis of orthodoxy and cultural Hebraism. Talmud and modern Hebrew occupy equal places in the curriculum.

However, there is a growing conviction that the problem cannot be solved within the existing framework of the Yeshivot, and a new type of school has emerged. The first step was taken in 1946 with the opening of the Bialik Hebrew Day School in Brooklyn, New York, which is now affiliated with the Histadruth Ivrit. The curriculum is Zionist-oriented and a satisfactory balance of Hebrew and religious subjects is sought. Another school of the more secular type is The Kinereth School, sponsored by the Jewish National Workers Alliance, which is developing a Hebrew-Yiddish curriculum. On the other hand, the only Day School of the Sholem Aleichem Institute has a Yiddish curriculum, with some instruction in Hebrew in the more advanced classes.

A different category of Day Schools is represented by the so-called Hebrew academies. The Center Academy of the Brooklyn Jewish Center is a model for all other schools of this type throughout the country.

As a rule, the Day Schools include kindergartens and elementary schools, and some of them also a high school or a Mesivta. Few of the elementary schools are complete schools with all the eight grades. The majority have four grades or less. The pupils of the Day Schools are very unevenly distributed. Over two-thirds of the total enrollment is concentrated in New York City. The next largest enrollment is in New Jersey, followed by Illinois, Pennsylvania, Maryland, and Massachusetts. In the number of schools, Boston ranks next to New York. The Day Schools are as a rule small in size. There are a few schools with several hundred pupils, but most of them have each an enrollment of 100 or less. This has one advantage: the classes are not crowded.

The Day Schools are predominantly schools for boys. In the lower grades of the elementary schools the ratio of boys to girls is three to one. In the higher grades and in the high schools, the proportion is still more striking. In New York City, where the Yeshiva type of Day School prevails, the proportion of boys is larger than in other cities.

Usually the Day Schools are financed locally through contributions and tuition fees. In recent years there has been substantial support from the Welfare Funds.—*Office of Jewish Information*.

## TRENDS IN Jewish Education 1950

SAMUEL DININ

*Executive Director, Bureau of Jewish Education, Los Angeles, Cal.*

IT WAS ONLY two years ago that I wrote a similar article on trends in Jewish Education. Trends don't change much in a period of two years, but of course there are events which have occurred during that time which may condition the development of Jewish education or redirect its course. There is no agency gathering and sifting information on Jewish education in a real way and hence no scientific or objective way by means of which trends can be spotted and charted. An analysis of the field of Jewish education must of necessity be subjective and highly tentative. If I err in my judgments I hope no blame will fall on any of my professional colleagues or on the field in which they labor.

### I

The establishment of the State of Israel still continues to loom large in any discussions of the future of Jewish life and Jewish education in this country. As I predicted in the earlier article, no great transformation has taken place in Jewish education as a result of this great event. There has been a transformation in the morale and the spirit of the people. There is a great deal of interest in everything that takes place in Israel and in its problems. There has been a great deal of discussion as to the implications of this event for American Jewish life. However, there has been no appreciable change in the institutional life or in the daily life of the Jewish community as a whole.

A great many tourists from America have gone to Israel and have been quickened by the life there. More adults are studying Hebrew. It isn't as difficult to motivate the study of Hebrew on an elementary and secondary level. Leaders and teachers by the

score have taken special trips to Israel either on conducted tours and seminars or on their own initiative. These visits and study in Israel will affect to some extent classrooms and teachers all over the country. And yet, by and large, it is necessary to repeat, no real transformation has taken place in the educational structure or in the day to day teaching of our Jewish schools. In fact, in certain Jewish educational circles, one can detect a mood of despair regarding the future of Jewish life and Jewish education in this country. How can one account for this mood of pessimism in the face of the glorious achievements of the State of Israel and the impact the new State was to have had on Jewish life everywhere? It is, of course, too early to look for transformations which at best will be evident after many more years have elapsed. Still, by making this analysis now, one may be able to influence the course of future developments in American Jewish education.

In order to understand the mood of despair referred to, it is first necessary to reckon with the fact that those living in Israel, and this includes the leading figures in the government of Israel as well as the common people, generally believe that Jewish life in America has no future and that American Jews should come in large numbers to Israel. This belief has arisen not only on the basis of the exigencies of the present State of Israel but is founded on historical analysis and experience.

Israel, if it is to survive politically and economically, needs three or four million Jews. The D.P. Camps of Europe will soon be empty. Those who remain in Europe and North Africa and the Middle East and who

wish to go to Israel will have been transferred there within a few years. This holds true for those few whom it will be possible to rescue from behind the Iron Curtain. The only sizable Jewish community left in the world is the American Jewish community. Therefore, if the goal of three or four million or more is to be achieved, only American Jewry will be able to supply the numbers necessary. This is one aspect of the situation.

There have come to Israel during the past few years hundreds of thousands of Jews from the D.P. Camps of Europe, from Arabian and North African countries from which they have had to flee leaving their property behind them and from other countries where Jews were not too welcome. Many of these Jews are survivors of countries in Europe where Jews several decades ago felt they were as secure as Jews in the United States feel themselves today. And yet, despite their faith in democracy and western civilization, these Jews have had to witness the extermination of six million of their brethren and have found themselves aliens in lands in which they had for so long made their home. It is therefore natural for them to feel, from the point of view of long range historical perspective, that the Jews of America will not escape their own fate.

Even those who grant that America may be different and the fate of American Jewry different in a physical sense, feel that from the point of view of the cultural and spiritual survival of the Jewish people, there is no place like one home. When they see how rapidly assimilation is making inroads among the American Jews and how void of Jewishness their lives and homes are they feel that it will only be a matter of time before Judaism will die of inanition. Therefore, on these grounds, they feel that Jews who value their Jewishness and want to lead productive and creative lives as human beings and as Jews, should throw in their lot with their fellow Jews all over the world and help to establish a new kind of cooperative commonwealth in Israel. There is even a little resentment against American Jews who live with ease in prosperous America while there is unease in Zion and Israeli Jews there have

to tighten their belts in order to make possible the admission of those Jews who still want to come to Israel, and in order to put the economy of Israel on a firm foundation.

Though American Jewish leaders have explained to the Israeli leaders the feeling of American Jews toward America and though there have been official pronouncements on both sides intended to mollify the feelings of American Jews who felt hurt by the demands and the disappointments of Israeli Jews, it is still true to say that there is consternation in Israeli because of the fact that there has only been a trickle of immigration from America to Israel and that the financial contributions of America to Israel have not come up to expectations.

A concomitant of this view with regard to the relationships of American Jews to Israel is the assumption that Israel not only is but will become in an increasing degree the spiritual and cultural center of the Jewish people all over the world. The implication of this view is that Jewish life and Jewish education should be brought into greater harmony with the life and culture of Israel. One therefore finds in Hebrew and Anglo-Jewish Journals in America articles by writers and teachers demanding that the curriculum of the Jewish school become more Hebraic and oriented more towards Israel or in phrases that are used in these articles "Hebrew centered" and "Israel centered." Thus, at the first Congress of the World Union for Jewish Education held two summers ago, one of the resolutions adopted was a call to all Diaspora Jews and Jewish teachers to work for a "Hinuch Shalem" which literally means a complete education and might be construed to mean an integrated education. Complete can of course mean a Jewish education which includes both the general education as well as Jewish education. What was implied however was an intensive Jewish education which would enable the child to master the classic tradition of the Jews in the original Hebrew. The lack of enthusiasm shown for the Sunday School and even the week-day school and the praise meted out to the All-Day school (the equivalent of the Parochial school) is an indication that what was meant was the in-

tensification of Jewish education so that all children will be able to be at home in the Hebraic civilization common to Israel and American Jewry.

How far we are from this goal can be grasped when it is remembered that even of those getting a Jewish education, the majority get only a Sunday School education. If one includes those who don't get a Jewish education at all and those who attend two-day-a-week and three-day-a-week schools, it can readily be seen that the vast majority of our children fall far short of the desideratum set up by the World Union for Jewish Education.

Even if we discount the extreme expectations of Israeli Jews, and take into consideration only the normal expectations arising out of the new situation created by the rise of the State of Israel, the problem facing American Jewry is of staggering proportions. Assume that what will take place is that we shall have an international Jewish people living all over the world with a portion of that people living in a State of its own, in Israel. To give unity and continuity to such a people it is necessary to have a common culture, common traditions, common aspirations. This can only be achieved if there is a common language of communication—in this case, Hebrew. Unless there is a two-way communication and unless a considerable minority at least of American Jews possess that means of communication and have an at-homeness in both the Israeli and American civilizations, American Jewry and Israeli Jewry will grow further apart with the decades and the generations and will tend to constitute more and more two separate entities. When one examines the state of Jewish life and Jewish education in the light of what is necessary to create this two-way communication, one can better understand the mood of despair which seizes Jewish leaders and Jewish teachers on the American scene.

What of course is needed is a virtual revolution in American Jewish life. Unfortunately, however, American Jews have neither the will nor the desire to take those steps which will bring about a true partner-

ship between Israel and American Israel. Practically every national organization has been discussing a re-direction of its program as a result of the events which have taken place in Israel. There is a recognition that the work of Jewish organizations needs re-emphasis and re-orientation. Practically every one of these organizations has put Jewish education on its agenda in a place of priority. The American Association for Jewish Education is convening a National Conference January 13-14 in New York City to discuss the future of American Jewish Education and Culture. Over thirty national organizations are participating. This is an indication of the importance being attached to Jewish education on the American scene. And yet even the Zionist organizations find themselves at an impasse. If they were to concentrate on Jewish education they would lose their membership and their influence. As a result, almost every one of them has had either to continue its fund-raising projects or to adopt new ones in order to keep alive as organizations. This is particularly true of the Zionist Organizations of America. By and large, very few people come to meetings which are educational or cultural in content and to keep alive their interest in Israel, it is necessary to carry on fund-raising projects for the membership. This is in part due to the fact that the support of Palestine has been a constant need for two generations, very often on an emergency basis and that the primary emphasis has had to be placed on raising funds either for the displaced in Europe or for immigration to Israel. It is therefore difficult now to get an adult population aroused to the importance of a new type of Jewish education for themselves and for their children.

The stress on the children is important. It is natural enough that adults should not be expected to go back to school in great numbers to master what is to them a new tongue and a new culture but it might have been expected that the Zionists of America moved by the realization of what had been a distant though stirring dream would at least give their children that kind of Hebraic training and education that they themselves

for one reason or another never got. There is no evidence at the moment that this will come true to any appreciable extent unless, of course, this Conference being called by the American Association and similar Conferences will be able to rouse American Jews in general and American Zionists in particular to a realization of what is involved and to an enthusiastic acceptance of the responsibilities and duties which they face as a result of this great event in their lives.

## II

This is complicated by one other fact. America is a large homogeneous nation, linguistically speaking, where bi-lingualism is the exception and not the rule, as in the case of many European countries. Then again, America has a climate which is favorable to the growth and development of religious minorities, but not so much to ethnic minorities. From this point of view, many American Jews feel that if Judaism is to survive in this country, it will have to survive as a religious culture or civilization. In such a scheme, the linguistic-national elements in Jewish culture take a secondary place. It can readily be seen that what may be possible in America and what may be desirable on the basis of American-Israeli relationships are two different things. (It is possible, of course, in an intensive Jewish educational program to fuse the two, but on the basis of present figures, only a very small percentage of our Jewish child population gets even a semblance of a Jewish education in which all elements are combined, the Hebraic national and the cultural-religious). The strange paradox is that despite the fact that the climate in America is favorable to the growth and development of religion, religion as a force both in American life as a whole and in Jewish life, had (until recently) been steadily declining. It is evident that what is possible or even desirable in America is not always in accord with the trends of the inner development of the Jewish people here.

It is true that one can point to signs of religious growth and revival, particularly in the period since the end of World War II. However, it is doubtful whether this has

affected any large numbers in the American Jewish community. There has been an increase in the number of Congregations and even in the number of Jews affiliated with congregations or with organized religious life, but there has been no corresponding transformation in the quality of the Jewish religious life lived or even in the quantity of Jewish life if one could measure quantity by increased observance of Jewish customs, ceremonies and festivals, or increased attendance at worship services or greater concern with the ritual or regimen of Jewish life.

There has been a resurgence of interest in certain limited intellectual circles in Jewish theology and in some cases, a return to neo-orthodoxy. Some of those who have evinced an interest in religious thought and philosophy have even come from extreme leftist and anti-religious circles. They have been profoundly affected by the terrors of the world in which they live and have tried to find through faith an answer to the anxieties of our age and to the despair which the present world situation holds for all men. However, in some cases, possibly because these men have not grown up from childhood in the Jewish tradition and are not steeped in classical Jewish learning, they have been influenced consciously and often unconsciously by Christian theologians, particularly men like Niebuhr and Kierkegaard. Classical Jewish theology is also concerned with the problem of sin and evil but the way these men brood over the problem of evil in our world is reminiscent more of neo-orthodox Christian theology than of authentic Jewish thinking. Blessed are those who by adding dogma to dogma think that they are adding cubits to their religious stature. Blessed are those who by beating their breasts and declaring their unworthiness in the sight of God feel themselves more religiously worthy. Blessed are those who by crying aloud their sinfulness and evil, hope to root out evil from the world or put it in its proper place. Those whose faith is of another kind will have to persist in their limited ways to bring men to truth and beauty and holiness.

## III

The question of Israel has had a strange effect on Jewish Education in this country in still another way. Because of the urgent needs of Israel for funds with which to bring in the immigrants still clamoring to come to Israel, Israel was given priority in practically all of the Welfare Fund Drives conducted throughout the country. The United Jewish Appeal, which includes the Joint Distribution Committee and United Service for New Americans as well as the United Palestine Appeal, asked for pre-campaign allocations so that the approximate obligations of the communities for overseas needs could be gauged before the campaigns were started. In Los Angeles an agreement was reached on pre-allocations to the UJA of 70 per cent of all allocable funds raised. This was subsequently reduced to 66 2/3 per cent. Three and one-third per cent of the total to be raised was assigned for distribution to national agencies and the rest for local needs. Local agencies were thus faced with the prospects of a cut unless the full goal of the Welfare Fund campaign was reached. The goal for Los Angeles was over eleven million dollars but less than seven million dollars was actually raised. Local agencies were thus given 30 per cent of the total raised as against an approximate 35 per cent the year before. The local Bureau of Jewish Education was given the largest single cut. Not all communities had the same experience with the Welfare Fund campaigns and not all Bureaus of Jewish Education received comparable cuts; in some of the smaller communities, the budgets remained the same or were even increased. But general speaking, the experience of Los Angeles is typical or will be typical of Jewish communities in the country as a whole.

By and large it is true to say that the Zionist groups and individual Zionists are the greatest protagonists of intensive Jewish education. This year, however, there was a conflict between the urgent needs of Israel and the needs of Jewish educational agencies in this country (which by and large are the last institutions in the Jewish community to receive adequate support). In the local com-

munity, most of the funds go to the Social Service and philanthropic agencies to take care of the health needs, the family service needs, the recreational needs, etc., of the Jewish community. By and large, it is the social service agencies usually federated in an over-all Federation of Jewish philanthropic agencies which play the dominant role in the Welfare Funds conducted in the Jewish communities. In most communities it is these agencies which get priority in allocation of funds as against educational, cultural and other agencies. (In Los Angeles, the Federation also received a substantial cut in its budget, but proportionately, it was much less than that given to the Bureau of Jewish Education).

The result is that none of the groups is particularly happy with the results of the Welfare Fund campaigns this past year. The sums raised for Israel have fallen far short of the needs, despite the almost universal recognition that the demands on Israel should get first claim to funds raised by American Jewry. The national agencies also are not happy since they have had to curtail many of their activities at a time when some of these activities should have been expanded. The agencies of the local community are particularly unhappy because they too must curtail their activities at a time when they need strengthening. Communities like Los Angeles have grown phenomenally in the last decade but have been unable to build very much needed structures—during the war because no materials were available and now, because funds are lacking. As against this, individual organizations and congregations have been able to put up synagogues and other buildings since they are not under the control of the central communal agencies like the Federations and the Community Councils, which conduct the United Campaigns for funds.

There is a general recognition, that any weakening of the spiritual, cultural and educational life of American Jews will affect adversely the future of Israel but because of the pressing nature of the needs of the various groups involved, and because the pressure of campaigning to raise the funds needed

by the communities consumes so much of the energy and time of local organizations and local leaders, there literally is no time for Jewish communities to make an adequate survey of the needs and resources of their communities in order to arrive at a determination of what agencies should get first claim on the funds of the community and what should be the relative sums assigned to overseas needs, to national needs and to local needs. Whether any such survey will ever be made and whether it will do any good if it is made are matters of great doubt. In the long run, two factors will determine how funds are distributed. One is a philosophy of Jewish life for America. One has to determine first what kind of Jewish life one wants to encourage and develop in this country and how the community should spend its funds in order to make such a life possible. It is doubtful whether the Jewish communities as today constituted are equipped or ready to make such a survey or to act upon it if one is made. Vested interests will play a large part both in the determination of who is to make the survey and of how the funds are to be expended. Then again, the Jewish community will be confronted for a long time to come with a condition arising out of the present Jewish community structure and organization in this country. Most of the money raised in any community is given by a small percentage of the total Jewish population in the community. It is this small group which for the most part not only controls the raising and distribution of funds but which feels that this control rightfully belongs to the group contributing the largest sums. By and large, this group is less Jewish education-minded (in the intensive sense) and more assimilationist than the rest of the Jewish community. This paradox of Jewish giving and of Jewish living is one which seems to be insoluble so long as the funds raised will fall short of the needs and so long as most of the money is contributed by a small group of wealthy Jews. This then poses another problem for American Jewry. How can Jewish life be organized locally and nationally in such a way that it will have the greatest measure of democratic participi-

pation and responsibility without succumbing to control by the large contributors of funds? How can American Jewry continue to get the comparatively staggering sums needed for overseas, national and local needs without surrendering the sovereignty of the Jewish community to those who by their substantial contributions make it possible for the United Jewish Welfare Fund campaigns to achieve the moderate success they do achieve?

By and large, Jewish Education, during the past decade, has been made a community responsibility and central agencies of Jewish Education have received greater support with each passing year. However, this happened during a period of increasing prosperity for America and American Jewry when other agencies were receiving support as well. Now that the peak of giving seems to have passed and there will be less money raised nationally and locally for Jewish needs, Jewish education is bound to suffer unless we can find answers to the questions raised above.

#### IV

The above are the dominant issues which will affect the future of Jewish Education. A word or two should be said about other developments in the field. The problem of the congregational schools and their national bodies vis à vis the central agencies or Bureaus of Jewish Education still remains an unresolved one. So long as the central agencies are able to give concrete and substantial financial aid to congregational schools, these schools will work within a community body. However, if reduced allocations force a curtailment of such subsidies, the congregational schools will become resitive and will attempt to federate their own schools under unified supervision. Were this done, it would tend to divide the community along denominational lines and religious ideologies and destroy the unity so painfully achieved over a long period of years. However, there are militant groups within each religious ideology who are eager to strengthen their own particular organizations and are working towards that end.

Although the one-day-a-week school or

Sunday School continues to be the predominant type of school the country over, there are some signs of a desire to augment the instruction given in these schools. Dr. Emanuel Gamoran, Educational Director of the Union of American Hebrew Congregations, and the Commission on Jewish Education of that body have both expressed the opinion that one-day-a-week of instruction is inadequate to meet the needs of present day Jewish life and education, particularly in view of the establishment of the State of Israel. Many additional Reform Congregations are beginning to establish two-day-a-week and three-day-a-week schools. If this trend continues, it may in time bring about considerable transformation of the Jewish educational scene. The Conservative Congregations have been on record for some time as favoring the abolition of the Sunday School and the setting up of at least three-day-a-week schools. A number of Conservative Rabbis have tried to put this resolution into effect but Sunday School education still continues to play a big role even in the Conservative Congregations.

There continues to be a decline of the intensive five-day-a-week school (with some notable exceptions) in favor of the three-day-a-week school. Although the All-Day school or Parochial School has registered slight increases during the past two years, there are signs that the peak of all-day school registration will soon be reached and will then begin to taper off. This is partly due to financial considerations. The cost of educating a Jewish child in an all-day school is staggering and the more children and classes that are added, the greater is the deficit involved. The decrease in community funds is therefore beginning to manifest itself in this instance too. The three all-day schools in Los Angeles, for example, are finding it very difficult this year to maintain their schools at the levels reached during the previous year and the experience of these schools will certainly make it more difficult for new all-day schools to be set up for some time to come.

There continues to be increased use of audio-visual aids and a greater production of film strips, slides, albums, etc. The Ameri-

can Association for Jewish Education has set up a central commission which through its Pedagogic Reporter, serves as a clearing house for all audio-visual materials. This has been of tremendous help to schools all over the country in bringing to their attention what is available in the field. However, no real progress has been made in the direction of central planning to avoid duplication, and very little has been done in the field of educational films. There has been a substantial gain in the number of film strips produced and in the number of albums put on the market. In a number of communities, central agencies have found it possible to get radio time and even television time for Jewish educational programs but by and large this area of communication remains unexploited as far as the Jewish educational field is concerned.

Although there are some notable additions to the textbooks field and to the field of juvenile literature, the field of Jewish education suffers from a dearth of good writers for children. Only through the concerted efforts of all of the Bureaus working together will it be possible to attract writers to the field and to make provision for the writing of needed textbooks and literature for children. What is true of textbooks is true of the curriculum of the Jewish school in general. Here and there occasional new ventures in curriculum construction are reported, but there has been no outstanding development in this area which can be construed as a trend.

Several Boarding Schools have been set up in Israel for American High School students. In time there will be hundreds of students going to Israel for at least a year's study in the High School and College level and these will in the long run, have considerable influence on the American Jewish scene. The same thing is true of the many seminars and tours being planned by official and semi-official Israeli agencies and Schools of Learning for teachers and scholars and laymen coming from America. Although a small number is affected by the seminars in any one year, over a period of a decade, the number involved will be the hundreds and possi-

bly the thousands. In time, therefore, Israeli and Hebraic influence will be felt all the more as a result of these contacts and exchanges. In addition to those going to Israel from America, there are a great many representatives of Israel coming on all kinds of economic, political and cultural missions. Through their visits and talks and contacts with American Jews, they have already begun to establish relations and associations which will help make for better understanding and communication.

The position of the American Jewish community regarding religion in the public schools has not changed. The organized Jewish community and the organized Jewish bodies are still opposed to religion in the public school in any form. However, individual parents confronted with situations in

their own community are sometimes bewildered as to what they can or should do about this problem. There seems to be increasing attention being paid to the celebration of Christmas and Easter and to the songs and stories connected with these holidays in the public schools. There is greater insistence on the part of both Protestant and Catholic bodies for some kind of religious instruction in the public schools. The organized Jewish bodies, although appreciative of the motives behind this insistence, still feel that both democracy and the public school will suffer if religion makes new inroads into the school in any form.

This, then, is the picture as it looks to one Jewish Educator at the end of 1950 situated in a remote outpost of American Jewish life and Jewish education.

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ENROLLMENTS IN THE NATION'S COLLEGES and universities declined this fall for the first time since the war. Approximately 2,295,000 students—a decrease of 6.6 percent from the 1949 fall enrollment—are attending higher educational institutions this fall. Veteran students number 575,000, or 25 percent of the total student body. In the fall of 1949 856,000 veterans were enrolled, comprising 35 percent of all students. The number of students attending college for the first time is down 7.3 percent from the 1949 figure. This year 517,000 students initially entered college, as compared with 558,000 reported in the fall of 1949.

Decreased enrollment was reported in all types of institutions except the independent theological schools. Institutions for Negroes maintained about the same enrollment in the fall of 1950 as they had in 1949.

Institutions under public control reported about 67,000 fewer students this fall than last, a drop of 5.5 percent. The number of male students declined 9.0 percent, while the number of women students increased 2.6 percent.

In the privately controlled institutions the total enrollment is down about 95,000 students—a 7.7 percent drop from 1949. A percentage drop of 9.5 was noted in the number of male students, and the number of women students dropped 3.2 percent. —*Higher Education*, Vol. VII, No. 8.

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ELEVEN PERCENT of all blinded World War II veterans training under Public Law 16 were studying to be teachers or student counselors at the end of 1949, a Veterans Administration survey disclosed.

At the time of the survey, 448 blinded veterans were taking all types of training under Public Law 16. Of these, 51 were training as teachers and counselors.

The total included 23 learning to be high school teachers; 14, college teachers; 8, teachers of the blind; 2, teachers of the physically handicapped; 3, vocational advisers, and 1, student counselor.

The V-A survey also revealed that 12 blinded veterans were holding full-time jobs as teachers and counselors. Among them were 3 college teachers, 2 high school teachers, 1 teacher of the blind, 1 college counselor, 3 V-A training officers, 1 vocational adviser, and 1 veterans' counselor.

The 12 veterans represented 2 percent of the 556 sightless veterans fully employed at the time of the study.

V-A said the study disclosed that most blinded veterans were in jobs or training which brought them in contact with the sighted world. Relatively few went into specialized occupations for the blind.

Veterans who lost their sight because of service-connected reasons numbered 1,694 at the time of the survey. The 690 not in training or at full-time jobs included those employed part-time, out of work, preparing to start training, or who had stopped training.

# Catholic Education

## TODAY AND TOMORROW

FELIX NEWTON PITTS

*Superintendent of Catholic Schools, Louisville, Kentucky.*

IT HAS been said many times in recent years that Catholic Education has come of age. With its roots deep in the history of our country, Catholic education has grown from a few academies to a nation-wide system. Two factors in the early history of education in the United States contributed to this growth. The development of the public school system, with its exclusion of religion, forced Catholics to have their own schools. The Councils of Baltimore was the other factor. Since the last Council, sixty-six years ago, the increase in the number of Catholic Schools has been phenomenal. In 1840 there were some 200 Catholic schools in the United States, with an enrollment of 20,000. In 1884 *The Catholic Review* of New York estimated the number of elementary schools at about 3,000. Around the turn of the century Bishop J. L. Spalding could say: "The greatest religious fact in the United States today is the Catholic School System, maintained without any aid except from the people who love it." The earliest survey of the Department of Education of the N.C.W.C. in 1920, showed 6,551 Catholic elementary schools in operation. This number increased to 7,942 in 1932. The 1938 survey revealed 7,916 elementary schools. The latest Catholic Directory lists 8,854 elementary schools operating in the United States last year with an enrollment of 2,603,434 pupils, and 2,150 high schools with 482,672 students. The percentage of increase in the number of schools during these periods is as follows:

- 1840 to 1884 increase 1400 percent
- 1884 to 1920 increase 163.9 percent
- 1920 to 1938 increase 20.8 percent
- 1938 to 1949 increase 10.6 percent

The Summary of Catholic education for 1947-1948 recently issued by the Department of Education of the National Catholic Welfare Conference stated in its conclusion: "Since 1920, the year of the first biennial survey of the Department of Education, schools of all classifications increased 2,215 in number, or 25.4 percent; teachers increased 55,275 in number, or 101.9 percent; and the total increase in the number of students during this twenty-eight year period was 1,130,726 or 57.1 per cent.

Since 1920 the average annual enrollment of our Catholic elementary schools has been approximately 2,150,000. According to the Office of Education Biennial Survey the average percentage of the eight grades of the elementary school is 10.1. It could be higher for our Catholic schools, since, on the whole, our classes are larger in number than the public schools. Assuming that all pupils in the 8th grade were graduated, the Catholic school system has annually educated 215,000 boys and girls on the elementary level. In the years since 1920 our elementary schools have turned out 5,235,000 young people to continue their education in high school or to take their place in the life of the country. This is itself quite an achievement and a real contribution to American life. And these boys and girls were prepared without one cent of cost to the taxpayers of the various States or the Federal Government.

The Office of Education, in Circular No. 270, issued in March, 1950, gives us some idea of the cost of public education for 1947-48. According to this circular the current expense for educating pupils in public elementary and high school was \$179.43 per pupil in average daily attendance. This was

the average for the continental United States. The range was from \$71.42 per pupil in Mississippi to \$256.90 per pupil in New York State. The average value of school property per pupil enrolled for the country at large was \$385.00. The range here was from \$103.00 in Alabama to \$713.00 in New York State. On the basis of these figures we can compute the annual financial contribution to the country by the Catholic School System. Multiplying the total enrollment in Catholic elementary and high school, viz., 3,086,106 by the National current expense per capita \$179.43, we have the grand total of \$553,739,899.58. That is an annual saving to the country of nearly 554 million dollars. If we add the property value per pupil, we come up with the sum of \$1,188,150,810.00. Of course the replacement value of our elementary and high school property would be much greater today. But any way one looks at it, Catholics are certainly saving the American taxpayer staggering sums of money.

Here is our Catholic education system today—over three million young people enrolled in nearly eleven thousand schools on all levels of education. It has been produced and is maintained at tremendous cost in money and services. It has been possible only because of the consecrated lives of our religious teachers—priests, Brothers and Sisters, 92,000 in number, together with some 18,000 laymen and women, most of whom make real financial sacrifices in the cause of Catholic education. Today we can truly refer to the system of Catholic schools—the Catholic educational system of the United States.

Not only is Catholic education organized on a local or diocesan level; it is also organized on a national scale. Three great institutions have been the cause of this national unity. They are the Catholic University which trains our superintendents, supervisors, principals and teachers; the National Catholic Educational Association which is now in its forty-seventh year; and the Department of Education of the National Catholic Welfare Conference through which the Bishops of the country plan and direct

educational policy on a national scale. Hence, today there is a real unity of principles, of philosophy of education, and of general educational practice from the elementary school through the university.

The key men in this development which has come about chiefly in the last thirty years have been the superintendent of schools and the Pastor of the parish. It has been the trained leadership of the superintendent under the direction of his bishop which has organized our elementary and diocesan high school into a compact and efficient system. In this work of organization he has been effectively aided by school board and supervisors, and in every special way by the energy, zeal and cooperation of the parish priest. None of these diocesan systems could have been effected without the full and complete cooperation of the religious communities of both men and women. Through the cooperation of the pastors, this great achievement has been accomplished by the appointed diocesan official.

The pastor in his parish has a strong canonical standing. In fact, the pastoral office is very old in the Church and goes back to the earliest years of Christianity. In point of time the diocesan school superintendent is but of yesteryear. In this country the office is just a little over sixty years old. The first superintendent was appointed in New York City in 1888. Philadelphia followed in 1889, Omaha in 1891 and Pittsburgh in 1896. It was only after 1915 that the number of dioceses having superintendents grew rapidly. By 1930 there were 71 Superintendents and 8 Associates. Today there are 116 Superintendents and 29 Associate Superintendents. It looks like the office is here to stay. It is the trained and professional educator in each diocese which now gives Catholic education its standing before the public.

Another movement which has had a powerful influence on the curriculum in our Catholic elementary schools is the Commission on American Citizenship. This Commission established at the Catholic University has produced a monumental work which is rapidly becoming the guide for supervi-

sors and classroom teachers in the teaching of religion and the social studies. We call it our "educational Bible." The Commission is now preparing a similar work for our secondary schools. When every classroom teacher becomes steeped in the philosophy, the methods and the matter of the third volume of *Guiding Growth In Christian Social Living* our elementary schools will be laying a strong and solid foundation of Christian character which should equip our boys and girls to exert a greater influence in our American society. The course of study produced in New York State is another work which will very likely affect our teaching of religion throughout the country.

Does our school system justify its existence? Have our schools been successful in attaining the purpose of their establishment? Do the results attained to date compensate for all the sacrifices of our Catholic people, for the tremendous expenditure of money and for the lives of thousands of devoted men and women given to Catholic education? These are questions that have at some time or other occurred to many Catholics. We all agree that the products of the Catholic School System are not in all cases what we would like to have. Our educational system is not perfect. No one understands our weaknesses better than our own teachers, supervisors and superintendents. We know that our teachers should have an opportunity for better training before entering the classroom. We know that our parochial system has its weaknesses as well as its strengths. We know that too many of our graduates are no credit to us. We know that our classrooms are over-crowded, that we are not taking adequate care of mentally and physically handicapped children; that many of our schools are poorly equipped and too meagerly staffed. Knowing all these things, we would answer these questions with an emphatic "Yes." When we are working for the salvation of souls, teaching the little ones of Christ about Him, instilling into the young minds and hearts, a knowledge and love for God, showing them how to live good and Christian lives, we cannot measure our efforts in terms of money or sacrifice.

The work of God has no earthly value. There is no way for us to determine our real success. Only God knows that, and we know that our work is God's work. The growth and success of our Catholic schools is in itself evidence that they have the blessings of God upon them.

But ask Catholic parents, the fathers and mothers of the children we teach, what they think of the Catholic schools. Their attitude today is eloquent proof that they think our schools are indeed very much worthwhile. No longer do Pastors have to plead with their people to send their children to the parochial school. The urging has now shifted from the pulpit to the pew, from the church to the home. Parents are now asking and demanding that Catholic schools be provided for the education of their children. If they were not convinced that our schools are really doing a good educational job they would not be so insistent upon the Church establishing and conducting them.

Several factors have contributed to this development. One is no doubt the now complete secularization of public education. Today there is probably more criticism of the public school from many different quarters than for many years. Our Catholic people realize that much of this criticism is well-founded. They sense the influence of present-day irreligion upon their homes, and hence they wish their children protected at least from within their own minds and hearts. Another factor has been the improvement in the quality of education given in Catholic schools. Our standards of general education and training on all levels have been raised considerably, and every effort is made to reach those standards. Diocesan organization has been the means whereby our Catholic schools have attained a high degree of efficiency. It has also been the means of bringing our schools before the public. As a system of schools they are recognized in our states and cities. Catholic schools where they are organized in a unified system command respect and are given every opportunity to participate with the public schools in all kinds of civic activities.

Our Catholic people know this and are proud of their schools.

The Saturday Review of Literature for September 9, 1950, reviews fifteen books on education which it styles a representative cross section of those published during the past twelve months. Nearly half, deal with the purpose of education, and the proper means of attaining it. They make absolutely clear the confusion and diversity of opinion on this fundamental question that exists among educators and laymen alike. None of the books were in any way Catholic. What about Catholic educators? Are we as confused as our fellow non-Catholic educators? About the ultimate purpose of education, "No." Here we are, as we have always been, in universal agreement.

The purpose of Catholic education and its basic philosophy has been clearly stated by Pope Pius XI in his Encyclical on Christian education. "The proper and immediate end of education is to cooperate with divine grace in forming the true and perfect Christian." We all agree on this purpose, but when it comes to the material aims of education we Catholic educators and teachers are just about as confused as our public school brothers. This is understandable since our schools on all levels are conducted in the same fluid and changing society as the public schools. We have to face the same problems and enter the same controversies. We have in our camp traditionalists, "middle-of-the-roaders" and progressives. Since we are living in what is called a democratic society, we must consider education for Christian living in that kind of society. We must also prepare our children for active citizenship. We must teach them the meaning and importance of democracy. On the secondary level we must also prepare to face the dilemma of democracy and training for leaders, of vocational education and preparation for college. We are also suffering everywhere from the same difficulties that confront public education—need for more buildings, more teachers, and more money. Sufficient funds could probably solve all the material and external school problems for the schools but money will not purchase vo-

cations to the religious life. Without our religious teaching orders, we simply could not have a system of Catholic schools. So, we also have some confusion in our ranks. What can we do? How can the Catholic educational system continue to expand, how can it even meet the demands now made upon it with the ever-soaring cost of living? That is the big question before us as we face the uncertain future.

There are some things about the future which seem pretty certain, if our statisticians are correct. One of them is the greatly increased number of children which will literally flood our elementary and high schools in the years immediately ahead. This increase is due to the rise in the birth rate in recent years. In 1937 the birth rate was 17.1. In 1947 it was 25.8 per thousand of population. That means 1,400,000 more children were born in 1947 than in 1937, a total of 3,600,000 children. What this means to the elementary school in 1953 is obvious. The birthrate will remain relatively constant through 1952. Some of the implications for the Catholic schools of this increasing birthrate have been pointed out by Father Gorham in the June issue of the *Catholic Education Review*. The number of children in Catholic schools will increase steadily to a peak of close to three million pupils in 1956. This means that the Catholic elementary schools must be ready to provide for an additional load of from 70,000 to more than half a million children during the next six years. At the peak, the additional enrollment at the elementary level represents an increase of close to 25 per cent over the enrollment in 1949-50. To meet this influx we must have 11,727 more classrooms, even at the rate of forty-five per room, and, of course, the same number of teachers. This is equivalent to 1,416 new eight-room schools. After 1956 the number will decline to 1960, but at the close of the next decade, we should find the enrollment in our elementary schools to be some 15 per cent above the current year.

This is not the whole story. At the secondary level, the increase in enrollment will rise steadily up to and past 1960. Every two

years hence up to 1960, the Catholic high school enrollment will rise 10 per cent. By the school year of 1960 and 1961, the high school enrollment in our Catholic high schools will be one-third larger than it is today, that is, if we can find room for them. This means three thousand more high school classrooms, and that many more teachers at least.

The big question is: "Can we meet the tremendous cost this growth will entail?" Building costs are higher now than ever before in our history and they are still going up. In our section of the country, where we build combination buildings, that is, buildings that can be used as church and school until the parish can afford a church, the costs of an elementary school run about seventy cents a cubit foot. If we include the cost of the auditorium, basement cafeteria, and other rooms, we figure the per classroom expenditure at approximately \$25,000. The Office of Education in Washington a few months ago placed the cost at \$40,000 per classroom for public schools. The minimum cost to the Catholics of the United States to meet this flood of children into the elementary schools during the next six years will be approximately 293 million dollars plus another 75 million for additional high school accommodations.

Can we meet this additional cost and still maintain what schools we have? Where are we going to find the teachers? Obviously we cannot find 15,000 more Brothers and Nuns in the next six years. Can we secure lay teachers? We are told now that only ten out of the forty-eight states will have a sufficient number of teachers for the public

schools three years from now. If the public schools cannot find teachers at the salaries they are able to offer, how can we afford to compete with them? Even if we could obtain the buildings in six years, how can we afford to pay the salaries that lay teachers require?

I have no answers to these questions. There are some economies we might work out, such as consolidation of both elementary and high schools. This could be done in both urban and rural areas, in some instances. But such adaptation would by no means solve the problem. Shall we let the public schools take care of the overflow of children? Can they provide the needed buildings and teachers? This is quite doubtful in many localities and states. Most public school districts are going to find it exceedingly difficult to meet their own increases. The Office of Education in 1948 estimated a six million increase in elementary and high school population in the next six years. Hence, all American communities and all citizens are bound to feel the strain. Somehow we have always managed to meet the demands made upon us, and somehow we shall meet this one. Each Diocese will face its own problems and solve them to the best of its ability. God will provide a way for His work to continue. Perhaps the dark days ahead will make our educational problems seem trivial. Another World War might wipe out present civilization, and thus the survivors would have to start all over again. In any case, the coming difficulties —many of them are already with us—should be known and prepared for to the best of our ability.

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A TEST was performed recently in a Washington school which had both night and day classes to determine the effect, if any, of controlled music on the concentration and application of students.

The survey revealed, says the Muzak Corporation, that night students got more benefit from music piped in than did the day scholars. Of the night students, 94.2 percent found that interest and enjoyment of their projects increased. This compared with 89.5 percent of day students in the test. Among night students, 94.3 percent found that relations among their classmates improved, while 84.1 percent of those attending during the day noticed this development when music was played.—*Education Digest*, Nov. 1950.

# TRENDS IN Religious Education Statistics

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**T**HIS MID-CENTURY point is the most auspicious period for several decades in which to assess the statistical record of religious education since the turn of the century. Following the lusty growth of the early years of the century, the statistical reports during the depression and early war years provided gloomy reading indeed; and looking ahead, it is impossible to predict whether the uncertainties of the future will challenge the religious education forces to increased effectiveness or will seriously curtail their work.

Any attempt to give a half-century resume of religious education statistics must be very incomplete. Certain early records are completely missing, the methods of keeping records have changed during the years, and the information gathered in any one year is incomplete because of the failure of churches or organizations to report their statistics. For the years through 1936, much reliance must be placed on the data collected by the U.S. Bureau of Census; since that time, in the absence of census figures, the records of voluntary organizations are reported. Because of the different methods used by these two sources in gathering data, it is recognized that the figures are not completely comparable.

## *The Sunday or Sabbath School*

The Sunday or Sabbath school is by far the most extensive organization for religious education. In 1900 it was just coming into its own as a popular movement, and in 1906, the year of the first religious census of the century, enrolled 16,223,466 children, young people, and adults. The churches that year reported 178,214 Sunday schools manned by 1,648,664 officers and teachers. This report represented 84.6 per cent of the churches reporting to the government.

During the next decade, Sunday schools experienced their greatest growth of the last half century—35 per cent between 1906 and 1916. During the same period, church membership grew 19.5 per cent. Both these figures must be viewed in relation to the growth of population in the United States during the same period. Between 1900 and 1910 population increased 21 per cent and between 1910 and 1920 it increased 14.9 per cent; both reports indicating that the church and Sunday school during this era more than kept pace with population growth.

Sunday school gains slowed down during the next decade (1916-26), registering an increase of only 6 per cent, while church membership soared 30 per cent, and U.S. population increases continued unabated. During the decade 1926-36, Sunday school work became increasingly difficult, and the government census (admittedly incomplete) registered an 11 per cent loss in enrollment. In this same census, churches reported a gain of only 2.2 per cent in membership, the reports being based upon 16 per cent fewer churches than reported in 1926. Sunday school reports were probably incomplete to about the same extent, but even an adjustment to allow for incomplete returns would result in a very slight increase in enrollment. The accuracy of this estimate of non-reporting churches is supported by figures gathered by the *Christian Herald* in 1936, reporting a 16.3 per cent increase in church membership.

The last religious census was made by the government in 1936. In 1947 the International Council of Religious Education compiled Sunday school statistics, which, compared with the 1936 census reports, indicated an increase during the eleven years of 30.7

per cent. During this same period, church membership gained 22.7 per cent, if compared with the 1936 census, or only 7.8 per cent, if compared with the 1936 *Christian Herald* report. At the same time, increase in U.S. population had slowed down considerably, registering an increase of 7.2 per cent between 1930 and 1940, and 5.6 per cent between 1940 and 1950. The 1949 total Sunday school enrollment stood at 28,893,789, and continued the upward trend of the preceding decade.

Thus, during the final years of the half-century, Sunday school enrollment has again gained in momentum. This reversal in trend came none too soon if the Sunday school is to continue to reach a considerable segment of the population, for comparisons reveal that during the past fifty years, Sunday schools have increased only about 78 per cent and the general population has increased more than 96 per cent. Church membership is at an all-time high, having increased 139 per cent since 1906.

The question can well be asked: are all church bodies sharing in the increases in Sunday school enrollment? In 1906, seven religious bodies enrolled more than 1,000,000 pupils:<sup>1</sup> Methodist Episcopal, Roman Catholic, Methodist Episcopal South, Southern Baptist, Presbyterian U.S.A., and the "Negro Baptists," which in the census were not divided between the two large Negro Baptist bodies. These same church groups are in the "more than a million" classification in 1949; however, the two Methodist groups have united, and the Disciples of Christ have been added to the list. In 1906 the Northern Baptists and Congregational churches joined the Disciples in the 500,000 to 1,000,000 classification. In 1949, they remained in that classification, with two new denominations: United Lutheran, having been formed from three smaller Lutheran bodies, and the Evangelical United Brethren Church, resulting from the merger of two religious bodies.

<sup>1</sup>Enrollment figures and percentages are based on number of pupils rather than total enrollment, since for some religious bodies and in certain years total enrollment figures, including officers and teachers, are not available.

Among churches with less than 500,000 pupils there was considerable change between 1906 and 1949. The Protestant Episcopal church maintained its position as the largest body in this category, and the Presbyterian U.S. church maintained throughout the period its ranking as seventeenth in size. Major shifts in position included the 1949 ranking of the Evangelical and Reformed church just below the Episcopal, largely due to a merger of two smaller bodies; the Latter Day Saints moving from twenty-third to fourteenth position; the Assemblies of God moving into fifteenth position, not even having been listed in the 1906 census; the Church of the Nazarene rising to sixteenth position from a small pupil enrollment of 5,039 in 1906; the Missouri Synod Lutheran being assigned the eighteenth position (in 1906 and in several subsequent censuses it was not enumerated separately, but classified as part of the Lutheran Synodical Conference of North America).

Changes in church membership ranking during the period follow a similar pattern, although in this case the Jewish congregations, numbering only 101,457 in 1906 moved into fourth place in 1949, being included in the religious bodies with more than 2,000,000 members.

During the half century 61 religious bodies doubled their church membership. Of these, 39 doubled the number of pupils enrolled in Sunday schools. However, 17 additional religious bodies doubled the numbers of pupils enrolled, making a total of 56 religious bodies with 100 per cent or more increase in pupils. The largest increases for bodies with 10,000 or more members are indicated below:

#### More than 900 per cent Increase in Pupil Enrollment, 1906-1949

- Assemblies of God (since 1916)
- Buddhist Churches
- Church of God (Cleveland, Tenn.)  
(since 1916)
- Church of God and Saints of Christ  
(since 1916)
- Church of the Nazarene
- Greek Orthodox
- National Baptist Evangelical Life and

- Soul Saving Assembly of U.S.A. (since 1936)
- Pentecostal Holiness (since 1916)
- Pilgrim Holiness
- Russian Orthodox
- Serbian Orthodox
- Syrian Orthodox
- More than 500 per cent Increase in Pupil Enrollment
- Calvary Pentecostal Church (since 1936)
- Christian and Missionary Alliance (since 1916)
- Mennonite Brethren in North American Pentecostal Assemblies of the World (since 1926)
- Salvation Army
- More than 200 per cent Increase in Pupil Enrollment
- African Methodist Episcopal Zion Church
- Churches of Christ
- Churches of God in Christ (since 1926)
- Latter Day Saints
- Mennonite Church
- National Association of Free Will Baptists
- Pentecostal Church of God of America (since 1936)
- Seventh Day Adventist
- Southern Baptist
- United Baptists
- United Pentecostal (since 1936)
- United Missionary Church
- Wesleyan Methodist

In both Roman Catholic and Jewish religious groups there have not been the whole hearted acceptance and promotion of the Sunday school which have been found in almost all Protestant groups, the Roman Catholic leadership favoring the establishment of parochial or other day schools; the Jewish educational organizations advocating the weekday after-school classes, in both of which more time can be devoted to religious education and full-time professional teachers can be used. The Roman Catholic Sunday schools reported a loss of 659,506 pupils between 1916 and 1926. Enrollment continued to decline until the 1936 census, when only 872,891 pupils were reported. However, both the 1947 and 1949 reports indicate enrollment of pupils considerably above the million mark. In the case of Jewish Sabbath and Sunday schools, the enrollment has

continued to grow, and 128,719 pupils were enrolled in 1949, compared with 49,514 in 1906.

Brief mention should be made of the number of Sunday schools, which has grown from 178,214 in 1906 (reported by 84.6 per cent of the churches) to 243,454 in 1949 (reported by 91.6 per cent of the churches). This represents an increase of 37 per cent in the number of schools since 1906. Average enrollment of pupils in the schools has increased from 82.4 in 1906 to 108 in 1949. According to the census reports, which distinguish between rural and urban schools, there is considerable difference in the average enrollment in these two categories: the rural average was 76 pupils in 1926 and 77 in 1936; urban average was 210 in 1926 and 178 in 1936.

The total number of officers and teachers serving the Sunday schools was 1,648,664 in 1906, rising to 2,454,940 in 1949, an increase of 48 per cent. The average per school in 1906 was 9; in 1926 it was 12, and in 1949 it had dropped to 10.

Twenty-seven religious bodies of more than 10,000 members have Sunday school enrollment greater than their church membership. The five bodies with Sunday school enrollment more than twice as large as their church membership are: Church of the Nazarene, Free Methodist, Pentecostal Holiness, Pilgrim Holiness, United Pentecostal Church, Inc., and the Wesleyan Methodist Church. Conversely, 15 religious bodies have Sunday school enrollments which are less than 25 per cent of their church membership:

American Baptists Association, Danish Evangelical Lutheran, Evangelical Lutheran Joint Synod of Wisconsin and Other States, Finnish Apostolic Lutheran, Free Will Baptists, General Association of Regular Baptists, National David Spiritual Temple of Christ Church Union, Primitive Baptists, Protestant Episcopal, Reformed Zion Union Apostolic, Regular Baptists, Slovak Evangelical Lutheran, United American Free Will Baptists, United Baptists, United Holy Church of America.

It can be pointed out that all the bodies

with large church school enrollments greatly increased in church membership during the half-century; however, in honesty, it must also be noted that many of the religious bodies listed above with small Sunday school enrollments also made significant growth in church membership during the period.

#### *Vacation Church Schools*

Since the Vacation Church School movement celebrates its 50th anniversary in 1951, it may be considered a 20th century development in religious education although scattered vacation schools were sponsored by local churches before 1900. This new development was not recognized by the government census until 1936, and then only in the reports of each religious body, no mention of vacation schools being given in the summary sections of the census report. The earliest reports of vacation schools among the Protestant denominations cooperating in the International Council of Religious Education are for 1926, when 11 denominations reported an enrollment of 282,752. In 1928, no report was made of enrollment, but the Council Yearbook states that 7,467 schools were held. By 1932 the schools had exceeded the million mark in enrollment, and in that year ICRC denominations reported 14,408 schools enrolling 1,122,393 pupils. The high point in vacation schools among these denominations was in 1942-43 when 53,039 schools reported a total enrollment of 2,318,205. For the next few years, the number of schools and enrollment declined. However, the 1949 statistics report an up trend, with 33,582 schools and a total enrollment of 2,440,646.

In the meantime, other religious bodies were also developing vacation schools, and in 1942-43, 63,613 schools were reported for all religious bodies in the United States, with total enrollment of 2,675,639. The number of schools and enrollment fell in 1945, rose again in 1947, and showed further increase in 1949 when 62,161 schools reported a total enrollment of 4,592,115. Of this number, 61,840 schools are conducted by Protestant churches, either individually or on an interdenominational basis, enrolling 4,

580,605. The Roman Catholic churches in 1949 did not report the number of vacation schools, but indicated that vacation schools were held in 111 dioceses, especially for Catholic children who attend public schools. Forty-two per cent of these schools lasted four weeks, 14 per cent were three-week schools, and 43 per cent were two-week schools. According to a survey made a year ago by the International Council, more than 65 per cent of Protestant schools last only two weeks. Jewish congregations rarely sponsor vacation schools, but their educational organizations are now emphasizing the values of summer camp schools.

It is more difficult to secure accurate reporting of vacation schools than of Sunday schools, since so many of them are conducted on an interdenominational or non-denominational basis. It is probable that in annual reports some such schools are counted by more than one denomination; on the other hand, there is strong evidence to prove that many such schools are not reported at all, and that the total number of vacation schools is, therefore, much greater than the reports indicate.

#### *Weekday Religious Education*

Another twentieth century development in religious education is the program of released time weekday religious education. Although in recent years there has been considerable controversy over its legality, and desirability, statistics indicate that both church and public school leadership have given it wide support. The first elementary classes were organized in Gary, Indiana, in 1914, with 619 pupils enrolled. High school classes had been started two years previously in Salt Lake City. By 1925, according to Shaver and Lotz surveys,<sup>2</sup> classes were being held in 200 communities in 24 states, enrolling 40,000 pupils. By 1935 the movement had spread to 30 states, enrolling 250,000 pupils in 400 communities, according to the U.S. Office of Education, and in 1945 elementary released time classes were operat-

<sup>2</sup>Erwin L. Shaver, *A Survey of Week-Day Religious Education*. New York: Doran, 1922. Philip H. Lotz, *Current Week-Day Religious Education*. New York: Abingdon, 1925.

ing in 46 states and 1,800 communities. Although some of the smaller systems discontinued or reduced the work as a result of the Champaign legal action, every major system is operating and a few new communities have organized classes. In two of the 46 states, where only a small number of pupils were enrolled, classes have been discontinued for reasons other than the Supreme Court opinion. Classes at the secondary level have been less extensive and are currently conducted in about 454 communities with an enrollment of 40,000.

Since the 1935 government survey no agency has been successful in securing complete statistics on the released time program. However, reports from some of the more strongly organized systems will indicate the progress they have made. In the state of Virginia, Protestant work began in four cities in 1930. Two teachers were employed and the annual budget was \$3,600. The peak enrollment in Virginia occurred in 1948 when 67,131 pupils were enrolled in weekday classes in 52 counties of the state and 436 communities. One hundred three teachers were employed and the budget totalled \$160,000. The enrollment fell to 44,920 in 1949, but in 1950 the trend was again upward with an enrollment of 47,366. Virginia reports that 97 per cent of the public school pupils are enrolled where classes are offered.

The Rochester, N. Y. Protestant program began in 1920 with 23 pupils in one school. Within two years 1,114 pupils were enrolled in six schools. In 1928-29, 54 teachers were instructing 3,340 pupils in 150 classes, and the budget had grown to \$9,497.50. Then came the depression, reflected in a budget drop to \$2,100 and the employment of only 28 teachers. The program for 1949-50 was the most extensive for several years with an enrollment of 3,116 pupils in 130 classes. These were taught by 45 teachers, and the total annual budget was \$22,590.61.

The Dayton Protestant program also began in the twenties, one teacher serving 16 schools and 529 pupils being reported in 1922-23. By 1926-27, 18 full time teachers and one part time were employed to instruct 12,272 pupils in 34 schools. The annual

budget was \$35,348. The extent to which the depression affected Dayton is forcefully indicated by a 1934-35 budget of \$4,600, and a teaching staff of four full-time and two part-time persons, reaching 3,245 pupils. Since that year, however, the program has steadily advanced, and in 1949-50 nine full-time teachers were holding classes in 54 schools and reaching 6,100 pupils. The annual budget was \$22,688, plus overhead charges carried by the Church Federation. The per cent of children enrolled at parents' request in the grades where work is offered is between 85 and 100. In 1949-50, 92 per cent of all children in grade four in the city were enrolled in weekday classes.

The New York City system is the largest in the country and represents those communities which have an interfaith program. The work began in 1940-41, and that year enrolled 10,141 pupils. The highest enrollment was recorded in 1947, when 115,550 pupils were enrolled. In 1950 the total enrollment was 110,529. This program reaches 30.1 per cent of the children enrolled in grades three to eight.

In regard to Roman Catholic released-time classes, in the 1936 census 4,069 churches reported that 589,729 children were enrolled in such classes. In 1950, the Confraternity of Christian Doctrine reported that released time programs are used in 38 dioceses, and in other localities religious courses are given after school or on Saturday or Sunday. It is estimated that 1,554,000 Roman Catholic children enrolled in public elementary schools, or 60 per cent of the total, are receiving religious instruction in these religious courses. Figures are not available for the number of Roman Catholic high school pupils receiving such instruction.

The major Jewish pattern for weekday instruction stems from the Talmud Torah schools first established in the 1880's by Jewish immigrants who were accustomed to these schools in Europe. Classes were held after public school hours for from one to two and one-half hours per day. By 1920, there were many large institutions, well-staffed and supervised. They were supported as communal institutions and were free to

the children of parents unable to pay the tuition fees. After World War I the Talmud Torahs dwindled, according to Dr. Uriah Engelman,<sup>2</sup> due largely to changes in the Jewish social and cultural milieu. Schools became shorter, with the instruction curtailed from 10 to 4 hours per week. They were administered and supported on a congregational basis which lacked the broad community base of former years and resulted in smaller enrollments and less well-trained teaching staffs. For example, in New York in 1918 there were eleven schools with enrollments of more than 600 students. In 1945 not a single school of such size existed. The 1949 enrollment in afternoon weekday schools was approximately 100,000, including a little over 17,000 enrolled in Yiddish schools, which are not primarily for religious instruction, but should be recognized since their curricula do include some teaching regarding Jewish holidays, the study of Hebrew and of the Bible. The 1949 report of the American Association for Jewish Education indicated decreased interest in released-time programs, which were reported by only 14 of 110 Jewish communities.

#### *Parochial and Other All-Day Schools*

The Roman Catholic elementary school system includes three types: parochial operated in connection with parishes), private schools conducted independently by religious orders, and institutional schools. The earliest survey of the Department of Education of the National Catholic Welfare Conference showed that in 1920 there were 6,551 Catholic elementary schools in operation. The most recent survey, 1947-48, reported 8,280, an increase of 28.1 per cent since 1920. The enrolment for 1949-50 was 2,506,626, an increase of 10.5 per cent in a ten year period. Of the 8,289 schools, 7,436 were parochial, 493 were private, 270 were institutional, and 90 were not designated as to type.

The 1947-48 survey showed a total of 62,179 teachers employed; of this number 94.8 per cent were members of religious

orders, and only 5.2 per cent were lay teachers.

Roman Catholic high schools, in addition to the three types indicated above, also include central high schools maintained by diocesan funds or assessments levied on the various parishes in the territory served. The first central high school was established in 1890, although parish secondary schools had been operated throughout the nineteenth century. In 1938, there were 2,164 Roman Catholic secondary schools. By 1948 the number had dropped to 2,150 due to the establishment of central high schools. During the same decade, enrollment increased from 345,218 to 482,672 and faculty from 18,493 to 26,832. In 1950 the enrollment stood at an all-time high of 516,878. Roman Catholic schools, both elementary and secondary, are located in every state and in each of 121 dioceses.

Jewish all-day schools had a rebirth at the beginning of the twentieth century. Earlier parochial schools, conducted by the larger synagogues, had largely disappeared by 1860. Then toward the end of the 19th century, Jewish immigrants were dissatisfied with the type of Jewish education they found in America, and opened the Talmud *yeshivoth* or all-day parochial schools. Jewish subjects were taught in the morning and secular subjects in the afternoon. Growth was very slow at first, there being only two schools in 1911, both located in New York City, with a total enrollment of 600 children. Then during the 1920's new interest developed, fired by the strongly orthodox Jews who arrived in America following World War I and in the wake of Nazi persecutions. In 1935 there were 16 all-day schools in New York with an enrollment of 4,290. In 1928 there were 123 complete and incomplete all-day schools in 42 communities in 17 states and the District of Columbia. Total enrollment was 18,440, or 7.7 per cent of all children receiving any type of Jewish education. More than two thirds of these schools are still located in metropolitan New York.

Protestant parochial schools are most extensive among the Lutheran bodies. However, during the past few years there has been a definite movement among certain

<sup>2</sup>Uriah Engelman, *Trends and Developments in American Jewish Education*. New York: American Association for Jewish Education, 1946, 1947-48, and 1948-49.

Protestant groups to organize parochial schools. In addition to the Seventh Day Adventist, Reformed, and Mennonite schools, a few Baptist and Protestant Episcopal churches have organized schools. Several Presbyterian churches in the South have set up church nursery and kindergarten schools, often including primary grades. A movement known as the National Association of Christian Schools is actively promoting Christian day schools. Statistics provided by that organization for 1950 are as follows: 2,854 Lutheran schools with 222,684 pupils; 976 Seventh Day Adventist schools with 33,540 pupils; 133 Reformed Church schools with 23,970 pupils; 54 Mennonite schools with 2,889 pupils; 138 other Protestant schools with 13,360 pupils.

#### *Summer Camps and Conferences*

Although the last two decades of the nineteenth century marked the beginnings of the summer camp and conference movement, the first quarter of the twentieth century saw a remarkable expansion and growth in camps and conferences sponsored by church organizations. The first permanent camping program sponsored by the organized church had its beginning at Lake Geneva, Wisconsin in 1914, sponsored by the International Sunday School Association.<sup>4</sup> From this pioneer effort, an extensive nation-wide movement has developed which is found in almost all religious bodies.

In 1930 a study of the International Council of Religious Education indicated that there were 523 camps and conferences of at least five days duration conducted by Protestant denominations related to the Council. A 1948 survey by the same organization estimated more than 3,000 conferences with an enrollment of 260,500. Such an enterprise involves each summer more than 30,000 leaders, largely volunteer and about evenly divided between professional and lay workers. There has been a corresponding growth in church sponsored camps, but no general statistics have been collected. However, in 1949, 11 Protestant

denominations reported 1,560 camps for children and young people with a total attendance of 152,000. The camp and conference movement has also developed specialized activities: work camps, family camps, interfaith camps and conferences, camps for older adults, etc., regarding which statistical information has not been gathered.

#### *Leadership Training*

Any statistical report in the field of religious education should include information regarding the training of teachers and other leaders. Most of the teachers in Catholic elementary and high schools are members of religious orders or congregations, receiving their instruction in seminaries or at colleges and universities. However, diocesan teachers colleges and normal training schools also provide instruction and training for teaching. A 1947-48 survey included 31 institutions, two for men, 25 for women, and four offering courses to both men and women. The total number of students was 8,299, of which 953 were lay students. Leadership courses for lay teachers of religion were sponsored by 40 dioceses in 1949-50, and 45 dioceses conducted parent-educator programs for instructing parents in how to teach religion at home. In addition, 94 dioceses held adult religious discussion club programs, in which were enrolled many lay teachers of religion.

The Jewish all-day and afternoon schools employ professionally trained teachers, and a major problem in the expansion of that program is the lack of trained teachers and executive personnel. In 1946 eight Jewish teacher training institutions graduated altogether only 53 teachers, in 1949, 85 were graduated. The American Association for Jewish Education reported that this was probably insufficient to replace teachers who left the field due to retirement, death, or for other reasons. Enlarged enrollments in the training schools indicated, however, an increase in the number of graduates during the next few years. The acute need for teachers was indicated in a 1946 survey which reported that at least 620 principal Jewish communities were in need of teachers, principals, or executive directors.

<sup>4</sup>Raymond Peters, *History of Camping*. Elgin: Brethren Publishing House, 1945.

A large proportion of teachers in Jewish Sabbath and Sunday schools are volunteers or receive only nominal compensation. No statistics are available regarding the training of this group, but informal workshops and seminars are conducted throughout the country by national associations and local central agencies of Jewish education.

The Protestant churches have developed during the last fifty years, for their large numbers of lay leaders, an extensive program of leadership education. For denominations cooperating in the International Council, statistical information is not available for the years preceding the organization of the Council, but at that time it is known that there were wide-spread "one-volume" courses using texts by Moninger, Hurlburt, and Oliver, community training schools, special schools of methods, and a "standard teacher training course."

In 1923-24 the International Council reported 41 interdenominational schools and classes in which 4,483 credits were awarded to persons completing the course. In 1926-27, 467 such schools and classes were reported, with 38,864 credits being awarded.

In 1927 the Standard Leadership Curriculum was launched, in which a large number of Protestant denominations cooperated, and in that year 160,283 credits were awarded by both the Council and cooperating denominations. By 1935 a new Standard Curriculum, involving short (First Series), long (Second Series) and advanced (Third Series) courses was in the field. The peak year for leadership training under this curriculum was 1938-39 when 183,474 credits were issued. During the war years, both the number of schools and enrollment declined, and only 142,096 credits were granted. There have also developed many additional types of leadership training, some of a more informal nature than the Standard Curriculum, and some being extension courses carrying college credit. Summer workshops, retreats for teaching staffs, coaching conferences, and other activities have increased through the years, although statistical information is not available. Recognition should also be given to the extensive leadership training enterprises of such religious groups as the Southern Baptists and Missouri Synod Lutherans, which are not included in the statistics given above.

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## THREE YEARS AFTER THE CHAMPAIGN CASE

ERWIN L. SHAVER

Director of Weekday Religious Education, International Council of Religious Education

THE UNITED STATES Supreme Court handed down its opinion on the constitutionality of the program of weekday religious education in Champaign, Illinois on March 8, 1948. Many times in these past three years the writer has taken the pulse of the movement. In some cases, it has been done because of his own interest and responsibilities in this program. With equal frequency a reading has been sought by members and groups in the wide circle of the program's earnest supporters and understanding friends. With the limited facilities available and in the face of the difficulties inherent in securing complete and accurate reports from the field, he has conducted surveys, issued reports and statements of advice, and prepared and published articles in religious education journals. These check-ups have become almost a habit—we hope not routine, but reasonably accurate and helpful.

The present diagnosis will in some ways be similar to its predecessors, in other ways somewhat more inclusive and analytical with respect to related factors and interested groups. It should be recognized that here we are dealing with an issue which is crucial not only for the weekday movement but for the larger problem of church-state relationships, particularly in the area of education.

### *The Legal Fraternity Speaks*

In the past three years, not only the Supreme Court has spoken. The wider legal fraternity—states attorneys general, counsel for state and local school departments, members of the bar individually and through their associations, and professors and students in the law schools—has expressed itself on this case as it has not done for years regarding a major court decision.

The first reactions to the decision were those of astonishment, followed by endeavors to explain its meaning to the inquiring

public. Contradictions were numerous. Some said, "Classes cannot be held in public school buildings." Others took the opposite view. Some were sure that "released time" is illegal, but that "dismissed time" would be a constitutionally valid substitute. One prominent states attorney general gave the opinion that for his state exactly the reverse was true. Fortunately, the final decision represented in the order for mandamus issued by the Circuit Court of Champaign County on September 25, 1948, did clarify and delimit the general and indecisive opinion of the High Court.

The vast majority of the legal fraternity have been exceedingly critical of the opinion issued by the Supreme Court. The lead was taken by the editor of the *Journal of the American Bar Association* in the June, 1948 number of this publication. Within the next two years, to the writer's best knowledge, statements bearing on the decision were made by the offices of the attorneys general in some seventeen states. Fourteen of these interpretations have been classed as favorable to the principle of pupil excusal for religious instruction during the time set aside for education. They hold, however, in most cases that the arrangements must exclude the aid of public school machinery, and specifically the use of public school classrooms. Another source of comfort to those who favor the program has been the attitude of authorities in the field of law as represented on the faculties of law schools. Single articles and whole issues of law school journals have been given to the Champaign Case and the issues related to it. Again, the vast majority of opinion is against the extreme interpretation and application of the Court opinion.

The two most recent suits against the weekday program since the Champaign decision have been brought in New York. Two

and a half years ago, Mr. Joseph Lewis, president of the Freethinkers Society of America, asked for the discontinuance of the program in New York City and that the state law, allowing absences "for religious observance and education," be declared unconstitutional. Mr. Justice Elsworth, for the New York Supreme Court, Albany County, decided against Mr. Lewis in an opinion entirely favorable to the weekday religious education program. After being granted a hearing of the case in the Court of Appeals (the highest court of the state), the bringer of the suit withdrew it when the day for the hearing arrived. This has left the decision of Mr. Justice Elsworth the final action in this case. After this case was started another suit, brought by the parents of public school children in Brooklyn, has been before the New York State Supreme Court, Kings County. On June 20, 1950, Mr. Justice Di Giovanna dismissed this latter case in another decision favorable to the program. The appellants asked for a rehearing of the case on legal technicalities and on August 21 the same justice denied their motion. These two victories are welcomed by the friends of the cause, even though at the time of preparing this report, the last suit may still be appealed.

#### *The Field Reacts*

Both encouraged by the favorable attitude of the legal fraternity and fortified by the inner strength of a movement thoroughly "grass roots" in character, those who were operating weekday religious programs have for the most part kept them going. At first there was a shock of disappointment, then confusion, then gradual clarification—if the present situation can be thus labelled. Certainly there came encouragement, in a few cases a most determined attitude of "conscientious objection." Whether they liked it or not, the various weekday systems, wanting to uphold the opinion although vehemently objecting to its confusing character, set about to make the adjustments which seemed to be called for in some situations.

As a result of the decision, a portion of the communities suspended their programs. The number of decreases in the three years is

probably 20 per cent of the pre-Champaign figures. But the loss in pupil enrollment has been less severe. Since in most communities it was believed that the use of public school buildings for housing the classes was banned, this blow fell most severely on the rural programs, where church centers or other housing facilities were either absent or inconvenient to use. In the cities where the classes had been, or could be held in churches, the mortality was much less. In fact, in every one of the metropolitan cities, having over a quarter of a million population, the program has continued with certain adaptations, and one new project has been successfully initiated since the decision in a city of this class. Last year many of the cities which have had well organized programs reported "all time highs" in pupil enrollment for these classes. The total number of pupils now enrolled in the program is probably close to two millions; the number of communities operating programs, approximately 2,500.

#### *Changes Made in the Program*

In keeping with the letter and spirit of the Champaign decision—expressed both in the Supreme Court opinion insofar as it can be clarified and in the final order for mandamus from the Champaign Circuit Court—most of the local communities have sought to make the necessary changes.

The change which seemed to most persons to be necessary was, for those 42 per cent of the classes which had done so, to find a place to meet which was off public school property. In fact, this was the only evidence of violation of the First Amendment which was expressly set forth in the High Court opinion; other ways were not specified except under the blanket phrase "public school machinery."

What has happened with respect to the housing of classes? As indicated above, in a few states interpretations made by states attorneys general and by local school board counsellors have inclined to the view that the classes may be held in the public school building under certain conditions. Some considered that the program was essentially a non-denominational type of program sponsored by the school itself. Others held that

the main principle of the decision was the avoidance of utilizing public school machinery and that the use of school buildings was merely incidental and a service which the school could and had offered to any worthy community agency. Still others held that this was entirely a matter for local school board action. Therefore a certain number of classes are still held on school property. According to the National Education Association Survey of 1949, 15.3 per cent of the 708 school systems reporting such a program were still allowing the use of their classrooms for this purpose. According to these figures, more than half of those formerly holding classes in the public schools have discontinued the practice.

How have these communities solved the housing problem? Many of them found it relatively easy to transfer to church centers and carry on, as sixty per cent of the communities had always done. True, some churches were not conveniently located, nor were they suitably equipped. The first difficulty can be solved by a pupil transportation system; the second by a bit of planning and education. Some communities found it possible to secure the use of other buildings near the public school — certain public buildings, private homes, and the rooms of other community organizations. In a few instances reported special classroom-chapels were constructed. A most ingenious solution has developed in the construction and use of "mobile classrooms." Richmond and Modesto, California and Peru, Indiana have such "classrooms on wheels," the first named adopting this plan even before the Champaign Case. Fort Wayne, Indiana has three such roving class rooms — attractive outside and in, equipped educationally far better than the average church classroom and being effectively and satisfactorily used.

*Time adjustments* were another change which some communities felt it necessary to make. In those few states where the state legal or educational authorities interpreted the decision as prohibiting the excusal of pupils during the school day, some programs folded up entirely. Others switched to "dismissed time," including some rural com-

munities in Vermont. There school is closed an hour earlier, the religious education teacher comes into the public school room in the now "after school" time, and teaches her courses, while the publicly financed bus waits for all the children! Oak Park, Illinois, gave "dismissed time" a year's trial following the decision, but found it quite unsatisfactory and has returned to a staggered excusal of pupils throughout the school day and week as formerly practiced, with the classes meeting in church centers. A few other weekday systems are now holding their classes after school hours. This is true in Champaign, where the classes meet in the public school buildings and a rental fee for their use is paid the school system. Some other Illinois communities are also using the after school period, as does St. Louis — in the latter case because of a permanent injunction against the former plan. The very large majority of weekday systems, however, are still holding classes during the time allotted to the child's education by state law or local arrangement. It is this right which is now the central issue, a right which has been upheld by the two recent court decisions in New York. This right is the one which weekday program backers insist upon, since denial of the right of pupil excusal would prohibit the free exercise of religion, and would mean that America has become totalitarian through a monopoly of education by the state.

*Organizational changes* have been few. Generally, there has been acceptance and practice of the point of view that public school officials, as representatives of the public school system, should neither control nor aid the program. In a few instances — in one state in particular and in one important city in another — the point of view has been taken that a governing body, made up of citizens and not representatives of the churches as such, can legally set up and administer a system of weekday religious education for excused pupils, since there is then no problem of "church and state." Much may be said for such an arrangement, for it does mean that the public schools are, after all, the creations of the citizens and they have the

right to decide what shall be taught their children, so long as they are in agreement locally.

Other practices involving public school machinery have generally been abandoned. These include promotion of the program within the public school system, either by church representatives or by public school workers; registration and enrollment of pupils for the church classes while they are in the public school; putting reports of work done in these classes on the public school report card; the use of public school equipment; and, in some cases, discontinuance of the practice of furnishing the public schools with reports of attendance at and absence from the religious education classes. A good many school officials insist upon such a report, since they need it in fulfillment of their responsibilities as attendance officers for all children in the community who may be attending any kind of an accredited school—public, private or church sponsored.

#### *The Attitudes of Public School Leaders*

It is difficult to make an unqualified statement of the attitude of public school leaders toward the weekday religious education program. One reason for this is the fact that some public school workers have two attitudes. As servants of the local school system, having had personal and immediate experience with the program, they are convinced of its worth and willingly cooperate so far as it is possible and legal. However, as members of professional educational organizations they sometimes find themselves impelled toward a policy of neutrality or even opposition.

Unfortunately the National Education Association's Research Division, very soon after the Champaign opinion, issued an interpretation decidedly adverse to the program declaring all types of program except dismissed time to be unconstitutional. What we have said above regarding the attitude of the legal fraternity shows that this interpretation by the Research Division was quite at variance with the stand taken by most legal authorities.

This adverse attitude was also revealed, although to a much lesser degree, by the Re-

search Division in its survey released in the summer of 1949. While the document, *The Status of Religious Education in the Public Schools*, contains much accurate and helpful information, it is weighted in several respects against the weekday program—in its inaccurate and inconsistent title, in the section on legal aspects, through a grossly misrepresentative reference list, and through a misinterpretation of statistics regarding the number of those superintendents favoring some form of released time programs.

However, in this survey we find a most encouraging report regarding the attitude of local public school workers toward the weekday religious education program. Each reporting superintendent of schools was asked, among other questions, whether the majority of his school's teaching staff was "favorable to the plan" or "unfavorable to the plan." In the case of those 708 public school systems which reported such a plan in operation in their communities, 17 per cent did not report the attitudes of their teaching staff. Eighty-three per cent did so. Of the answers received to this question, "82 per cent indicated that the teaching staff is favorable toward the religious education program and 18 per cent unfavorable." This is most heartening indeed. It confirms the experience of the writer and of hundreds of local weekday workers. They have found local superintendents and teachers as loyal to the program as are the church leaders of the community.

#### *The Denominations Take Notice*

Up to the time of the Champaign Case, the denominations in their national bodies seem to have taken the weekday religious education program somewhat for granted. A request for a statement of policy, sent to all the denominational boards of religious education related to the International Council of Religious Education some eight years ago, elicited very favorable replies from practically all of them. Not a single negative attitude was expressed. But, while their educational agencies were thus behind the program, the denominations as such had given it a silent blessing. It has taken the Champaign Case to arouse them. In the three

years since the decision, a number of them have passed resolutions of endorsement. The first were the Church of the Brethren, the Presbyterian Church, U.S.A., the Protestant Episcopal Church, and the Presbyterian Church, U.S. This last summer two more did the same—the American (formerly Northern) Baptist Convention and the General Council of the Congregational Christian Churches. Others, in case the issue is presented, will undoubtedly take favorable action. None of the denominations comprising the International Council of Religious Education, to the writer's knowledge, has taken adverse action, although two or three non-member denominations have done so.

#### *The Critics—Constructive and Otherwise*

Critics of various stripes have had no small share in shaping or failing to shape the present status of the weekday movement. We may note several groups of these, in addition to those persons whose attitudes have been described in the foregoing sections.

The *press* has found the issue and its discussion most newsworthy. While the writer might observe, in reviewing his own experience with newspaper reporters and writers, that headlines do not always reflect the body content of an address or report, he must give testimony to the essential fairness and favorable attitude of the American newspapers toward the weekday movement. On the other hand the attitude of the secular magazines seems to be somewhat divided. In their desire to be studious and forward looking some of them have opened their pages to misrepresentations of the movement. Naturally the trade journals of atheistic and free thinking groups and of certain absolute separation groups have not been favorable. The church magazines, with a few exceptions have contained much favorable material and have kept their readers informed as to issues and developments. The independent religious journal, *The Christian Century*, was at first decidedly adverse in its policy, but has steadily come to support the central principle of the program, the right of pupil excusal during the school day. In an editorial in its

issue of July 12, 1950, in commenting upon Mr. Justice DiGiovanna's decision, it said, "The New York law governing state education permits this arrangement, subject to rules laid down by the commissioner of education. These rules completely separate the project from the jurisdiction of the public school . . . It was hardly less than a stupid act to contest such a practice as a violation of the constitutional principle of separation of church and state."

The *students*—both self-appointed and popularly accepted—have written extensively upon the situation created by the Champaign decision. We do not have space to particularize. Opposition groups have produced considerable literature. The constructive critics fortunately are the more numerous and have tipped the scales heavily toward the positive values of the program. The most significant contribution to our thinking in this area is Anson Phelps Stokes' monumental study, *Church and State in the United States*. This three volume, three thousand page work has brought together relevant materials from American life and history of the past two hundred years. It is a most objective approach to church-state relationship problems and must give pause to any would-be partisan. The author believes there is a place for the weekday program when rightly planned.

The *professors of religious education* are somewhat divided in their reactions it would seem. Few of them however think that the weekday movement should close up shop. Some are critical of the quality of work being done in certain areas. There still seems to be here and there in this group a wait-and-see attitude, which undoubtedly is the result of a scholarly habit of weighing all programs—often to such an extent as to confuse students who have to go out into the field and be of positive service to the Christian teaching cause. Undoubtedly, as the legal battle is won and as the churches increasingly back the program, most of this group will be found to give strong support to the movement.

#### *The International Council On The Job*

The past three years have placed a heavy burden on the International Council and its

Department of Weekday Religious Education. It had to help finance the Champaign Case as it was taken to the United States Supreme Court. It has had to give general and legal advice in many situations. This has meant that much information has been collected and disseminated in various ways. The Statement of Policy adopted by the Council in February 1949 has had an encouraging and constructive effect on state and local programs. The Department has set in motion a research study to discover more detailed information regarding the weekday program at the secondary level. This project is nearing completion. The Department has also created and published a new set of *Standards for Weekday Church Schools*, taking account of the situation created by the Champaign decision, and also bulletins on "Parent Request Cards" and "Church Centers." It has sought to provide increased service in meeting the curriculum and personnel problems of the program.

#### *Effects On Other Movements*

The Champaign Case and the inherent strength of the weekday movement revealed through it have played no small part in strengthening another very significant movement—that for giving larger attention to religion in our public school program itself. The International Council has adopted a strong statement of policy on this problem. As yet no easy solution has become apparent. But the demand is growing steadily and experiments are beginning to be reported. One such is described in this issue of *Religious Education* entitled, "The Kentucky Program of Moral and Spiritual Values in Education."

Similarly there has developed a greatly quickened interest in parochial schools, not only among Roman Catholics, but among Jews and Protestants. The Champaign Case opinion has undoubtedly played a considerable part in this expansion. It is not within our scope to describe it here. It ought to be given careful study both by those who are friendly to it and those who are opposed—churchmen, public school leaders and others as well.

A third movement which now seems to be affected by the Champaign Case is the plan by which Bible and religious education courses are offered in tax supported institutions, particularly in teachers colleges. Persons interested in this type of weekday religious education at the higher education level have been on the anxious seat the past three years. Only recently, however, has this type of program come into the spotlight. In Missouri, where for a long time such courses have been given in its state teachers colleges, the attorney for one of these colleges, its president, and now the state's attorney general have ruled that such courses can no longer be given. The ultimate raising of the question of the legality of this and other related situations was predicted by the writer shortly following the Supreme Court's action of three years ago. What the ultimate outcome will be is hard to say. The High Court, as one lawyer expressed it, "has opened Pandora's box."

#### *The Outlook*

The reader is left to make his own final appraisal of the outlook for the weekday movement. It does seem to the writer, however, that this type of program, or one closely akin to it, is here to stay.

Practically speaking, absolute separation of church and state, as certain groups ask for it, is an impossibility. As Stokes reveals, many cherished tested practices of cooperative helpfulness would have to go under such an extreme interpretation—even the marriage ceremony now performed by ministers as appointed servants of the state!

A last word: It seems, at the present writing, that the weekday religious education program will not be defeated by those who contest its constitutionality. If it does fail, it will more likely be because of failure to maintain a high standard program. To the extent that the churches believe in and are willing to support morally and financially, this kind of expansion of their teaching program, its chances of survival are good. The movement has been and will continue to be tested by its quality.

# A THEORY OF Group Dynamics

ROSS SNYDER

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**A** GROUP IS an interdependent field of power.

Therefore there can be no group until the ideas and feelings of each member—and his intentions—have been awakened and clarified; communicated by him; understood and appropriated willingly by every other member of the group; and finally interwoven into a group climate, group viewpoint, and group goal.

This process seems to happen best when all see that everyone is within the same fate (situation); and that none will be saved apart from the salvation of all the others. From this point on, common experiences and risks of destiny—interpreted and celebrated—form a totality within which members are bound together.

This power field sustains each member and drives into the energies in the outside world. The group which emphasizes the latter becomes a task-centered or instrumental group. Those which emphasize the function of sustaining and growing the members might be called person-centered groups. There is increasing evidence that people today have a great hunger for membership in a group which they can trust, and which trusts them (is regarded of them *personally*; rather than what they can do for a cause). And that our "getting-things-done" groups would get more done if they incorporated the climate and activities of the person-centered group. Likewise there seems reason to believe that the "sustaining and developing members" group may move into ill-health unless it recurrently tests itself against the brute reality of the external world, or "graduates" its members into instrumental groups.

A field of power is not just a vague "hole." Membership functions and subsystems exist.

## *Membership Functions*

Establishing membership functions is an important early task in successful group life. (In doing this, we proceed both by experience and by discussion.) To begin by first defining the functions of a leader often results in being trapped by existing practice and expectation that the leader "is it." Members either compete for leadership, or evade equal responsibility for the fortunes of the group.

In general, the functions expected of each member of a group include (1) responsible giving of energy, and (2) a conscience (or Self image) in which the disciplines characteristic of the group's life freely operate.

The membership function of "responsible giving of energy" is somewhat obvious—even if often evaded in typical organizations. The interdependence necessary for groupness is unavoidably weak when this is not occurring. People commence to feel that they can do just as well (or even better) without all the members, and the groupness falls apart. Further a hope and important justification for a group approach is the possible increased productivity of a group as compared with that of an equal number of isolated individuals. For this increased productivity to happen, all the idea power, planning power, emotional power, "understanding people" power of each member must be available, else we lose rather than gain in working together. This giving of energy by each member cannot be forced, but comes from the "me-ness" of the group and its goals, the

reality level of its operations, and whether the guiding picture each member has of himself is compatible with such action.

Power from all may cause conflict. Conflict is probably inevitable if members are to speak from their own integrity, differing ways of seeing things, and different experiences. And conflict is probably desirable in terms of the final voltage and idea validity of the group—provided the group has developed acceptable ways of carrying on conflict. Conflict need not be of the "destructive of the personal" kind.

This brings us to the next function expected of all members—the free operation within the member of the disciplines characteristic of the group's life. These are always specific to the particular group. But speaking somewhat normatively from within a particular viewpoint, these disciplines would include—

- a) Communication
- b) "Centering down" to one's own integrity
- c) Methods of changing one's self, together with ways of discovering discrepancies between actual behavior in situations and what we really want to be.

#### *Two-Act Communication*

Communication is always a two-fold operation in a group situation. Each member expresses his ideas and feeling in such a way that they can be understood and appropriated by the other members. (This means with clarity, power, and in such non-threatening manner that other members will not automatically become defensive, and therefore unable to understand.) The second communication function expected of each member is that he store in his mind-emotions, the ideas, feelings, goals of every other member. This means that he must go to considerable effort to understand other members' remarks and actions, and the feelings underneath those remarks and actions. Each member must actively set out to do this—but without probing.

Defined in this two-function way, communication also involves the interweaving

within our own minds (and as a group) of the various ideas and feelings into a common viewpoint and goal.

#### *Centering To Integrity*

"Centering down" to one's own integrity (borrowing a concept from the Quakers) is an indispensable habit for each member. Otherwise we get a "mob" rather than a group, a crowd-centered life instead of a personal one. Members become dependent, immature; frightened and helpless when on their own; "marketing personalities" going along with prevailing opinion. A great danger of all group approaches to life is that we may pulverize the individuality, distinctiveness and inner integrity necessary for continuing productivity and personality health. Methods of "building group spirit" (singing songs, playing games, "Rotarian groupness") may—if overused—contribute to the loss of this necessary function of "centering down to one's own integrity" on the part of each member. Religious meditation and retreats may cultivate it—and should have more trial.

#### *A Discipline of Change*

The third suggested discipline also assists the recovery of integrity. For it is only by possessing methods of seeing ourselves as we really function in human relations that we are in a position to move toward some integrity between what we actually are and the verbal theories we propose for ourselves. We need to see and "feel" ourselves as we really function.

But the major point of the discipline of being willing to change is a *freedom to concentrate on one's own changing*. Normally most of us are excessively busy blaming others for what happens, proceeding to push them toward what they ought to be. But now we know that such "other changing preoccupations" are ineffective both for their change and our own. Changes begin to happen when each member of the group says in effect "let others change themselves, I need not waste my energies in criticizing them or in trying to make them over."

Having defined these membership functions, each member can say to himself "This

is how I function here. This is my role and status in this group—to live responsibly toward the group (giving energy), to communicate, to center down to my personal integrity, to be willing to change as desirable." A leader therefore is anyone who performs these functions well, personalizes them for the rest of the group, and best enables others to function. And whenever he does these things, he is temporarily the psychological leader; no matter who may have been appointed. If in a democracy we establish certain offices and for a time designate certain people for these offices, we still know that this picture of leadership is the one we like best.

#### *Climate and Basic Imagery*

In this treatment of the structure and dynamics of a group we have suggested so far that a group is (A) a field of power (B) which is articulated, providing functional role and structure for each member. (We have not said that each member must be on a committee!)

Two other dimensions of the dynamics of a group should be mentioned (C) Group Climate (or prevailing feeling tone) and (D) Basic Imagery which defines the group. Anthropologists are increasingly finding these two concepts as valuable tools in understanding any culture. Prevailing feeling tone (*ethos*) and guiding imagery are fundamental in holding together a culture—an individual's personal life. In some groups the prevailing feeling tone (group climate) is attack-defense, blaming-rejection, status competition, the clever ones—the donkeys. We all seem to function better in a climate which might be called "personal." And for the guiding image of our group life we are turning toward a picture which might be labeled "the self-propelling, self-organizing group"—in brief the group that has become "a person."

We might add here the hypothesis that it is at these two points—personal climate and basic imagery—that the desirable leader makes his greatest contribution to group life.

#### II

Party within, and partly interacting with

this theory of the structure-dynamics of the group is a theory of the structure-dynamics of the person. This theory has both psychological and ethical components. These can but be illustrated. Let us look at two concepts from psychology which make a striking difference in our group behavior if we take them seriously.

#### *Internal Frame of Perception*

Any individual's feelings and actions "make sense" within that person's own *internal frame of perception and devotion*. Actions and feelings can be understood only by understanding that person's internal frame of seeing things and feeling toward things—not by imposing upon them any observer's spectacles and values. For perception is the gateway to learning; the only data our "body" has by which to determine its needed action. Therefore to attempt to destroy a person's perceptions of a situation or force him to deny or repress the way he thinks and feels about it—is to threaten him fundamentally; and if successful, tends to destroy his confident ability to run his life.

#### *The Concept of Self*

Of the internal frames of reference, the central and dynamic is the Self-concept. The Self-concept is our "picture" of who we are, what role and destiny we have, the things distinctive and valued about us. The "picture" includes our feeling about it. When this self-concept is impaired or threatened by others' actions, we go into a high state of resistance. We throw up a wall between ourselves and others, do not hear them, become full of anxiety—and often attack with hostility. To purify ourselves from the many ways we impair others' Self-concept is one of the important events in learning group dynamics; to examine threats to the Self-concept an important research in the field.

We are beginning to have enough data and thinking from the fields of psychotherapy and ethical religion that we can now make a beginning attempt at a normative picture of the wholesome and productive concept of Self.

"This is what I am as a member of this group, and this is the real Self (not identical

with the actual expressed Self) of the other members. This is the way to live as a person and to treat other people as persons. As—

A center of honest feelings and perceptions; an integrity which chooses and creates.

A communal existence—created by interiorizing the thoughts, feelings, and experiences of others; not impenetrable but capable of being loved and loving others; interweaving my good with theirs.

A consciousness partly transcending what I already am; in charge of my own changing, and able to allow change when related to that which I freely trust.

I am none of this perfectly (nor is anybody else); but it moves within all of us, and when we are not captive to anxiety, we let it function."

### III

How does one learn such group living? How acquire such personal life that this kind of group results when you participate in it? How acquire these membership functions and the insights which undergird them? In a way it was to answer such questions that the group dynamics movement began.

Clearly basic ideas are important. But if I understand Kurt Lewin's central thesis, it was that we learn this only by participating in a new quality of group life—in a group where there is present a "redeeming minority" whose consistent behavior and climate reveals this life to us personally, and where we are free to find ourselves experimentally at the same time others are doing so. There must be present people who are skilled in helping us set up the most rewarding learning experiences, and ways of studying *ourselves* in the process (action research in change).

Psychotherapy also has helped us understand that effective change does not begin with acquiring new intellectual tools, but rather with the experiential. And so the group dynamics theory of learning group dynamics is reinforced in its practice of beginning with this group situation as described above—where each member is free to be

himself, rather than trying to live up to the "rules of group dynamics." The member gradually unpacks the suitcase of his emotions and mind—the "ghost agenda" of hurts, frustrations, fears he has acquired from other relationships with parents, teachers, peers. He begins to see himself as he operates, and to see what happens when he is understood rather than ignored. He begins to test out better ways of carrying on conflicts and of expressing himself. He loses the need to be defensive, passive, unwise. And then he is able to positively appropriate the insights and methods.

### IV

The differences between group dynamics at various centers revolves around the basic difference in orientation mentioned at the beginning of this article. At some centers, the major concern is in the instrumental group—how to bring about the greatest productivity. At its worst, training then becomes a learning of devices and means of externally manipulating people. At its best, its vision is *collective genius*. At other centers the major focus is upon the person-centered group. As indicated earlier, neither emphasis would rule out the other. But one does have to choose where he stands.

To me, the person-centered orientation seems more fruitful—possibly because therapy and religion may make a greater contribution. It realizes more clearly the necessity of discovering ourselves and that in which we put our trust. It allows us to be experimenting in growing a new culture—even if we begin in miniature. And the discipline of religious meditation is an important part of group life.

In terms of the Christian religion, the person-centered group allows us the "priesthood of all believers"; to "put on our neighbor" and "be so a Christ" to him (take upon ourselves his needs, frustrations and loves; make available to him the power and integrity of our person). Perhaps the Holy Spirit—God's indwelling within man—is not something which exists in the isolated individual, but only in man who is in such relationship with his fellow man. From our experiences

in group dynamics, we shall make more of this doctrine of the Holy Spirit; and of the Old Testament concept of a people of God bound together with each other and with God in covenant relationship.

We need to move into a new combining of the insights and methods learned from Gestalt psychology, psychotherapy, and ethical religion which takes the personal as a major category.



A great step forward in the cooperative work of Christian forces in America at home and abroad is the creation of the National Council of the Churches of Christ in the U.S.A. by 29 major Protestant and Eastern Orthodox communions, embracing 150,000 U.S. churches and 31,000,000 communicant members. The Council starts operations January 1 as the successor to eight interdenominational agencies.

## TRENDS IN GROUP WORSHIP

MARGARET PALMER FISK  
Hanover, New Hampshire

*New Interest in Using the Arts in Worship*  
IS WORSHIP the very "heart-beat" of your church groups? Or does it seem to be a "preliminary" or "closing" service? In the recent past, stimulating addresses and social action have been the growing edges for religious groups, while the act of worship has become neglected and emaciated. But now there is a rewarding vitality emerging because of the new interest in both the basic importance of worship and in the supreme spiritual experience that it offers.

To deepen the mood and atmosphere for worship experience is one of the present-day trends in making worship absorbing and penetrating. To provide ways of participation for the worshipers is another trend that brings a completeness to the act of worship and also a more lasting memory-image because they have taken part actively in the experience of worship. Both the deepening of the mood of worship and the participation of the worshipers require one to turn to the arts for assistance.

One needs to open the doors to music, speech, architecture, drama, etc., use them sparingly and with dedication. Actually the person (or group) who opens the door to the arts is the encourager of the mood of worship. He must be so keenly conscious of the wonder of God, of man's feeble attempt to follow Christ, and of the glory of coming together to worship God that his inner awareness will guide him in the selection and use of the arts. Unless the devotional leader has spiritual maturity and consecration, the arts will stand about listlessly or else usurp too much attention.

### *Deepen the Mood of Worship A Focal Center*

As the child or adult comes into a place

of worship, his attention should be drawn to a center where some spiritual symbolism is present. It may be a cross, a picture, flowers, the Bible, or some artistic work of spiritual significance. It should be high enough so that the worshiper may see it even if he is seated at the back. Light directed on the worship center helps to focus the attention of all. The traditional use of candles is an aid in this, but interesting effects can be gained through indirect and spot lighting. A single kodachrome slide projected on a screen draws the group into a specific singleness of attention and blots out the trivial and the incidental in the general darkness.

### *Music*

Music has graciously brought many souls into the mood of worship, whether it is for meditation, penitence, aspiration, or exaltation. The "minister of music" is one of the priests of worship helping the people feel the pulse of seeking and of dedication. Music is being used more and more as a delicate bridge between moods and as background for either spoken words or symbolic action.

A high school boy at the back of a group reading Psalm XXII to the symphonic recording of "Eli, Eli" lifts a teen-age group into a new awareness of both the suffering of the Hebrews and the universal seeking of God.

Two Junior High members who come down the aisles with tapers to light the candles find that "background" or "mood" music helps them to walk serenely, to kneel, to increase the light in their place of holy beauty, and to leave reverently. If the pianist is not gifted in improvising, he can use Gounds's "Sanctus" or Handel's "Holy Art Thou" for entrance into worship. This type

of worship was experienced at the Worship workshop (June, 1950) sponsored by the Worship Commission of the Federal Council of Churches.<sup>1</sup>

Hymn singing can contribute a sense of togetherness and exaltation as its by-products. For the child a hymn book may be a barrier to the onward flow of worship experience. He has difficulty finding the page, jumping the lines, and reading the words. In the Junior Department at Riverside Church in New York, sometimes selected hymn stanzas are printed on large sheets placed on a high easel at the side of the worship center. This relieves them of books and helps them to sing with their heads up. The assisting choir in this department, instead of "performing" up in front, sits at one side as part of the worshiping group. Sometimes they add a descant to a hymn like "For the Beauty of the Earth" so that the whole worshiping group feels that it is a part of the choir.

At a youth rally as a dedicatory part of the worship service, a clear tenor voice sang the stanzas of "Are Ye Able" while the youth group responded antiphonally with the refrain, "Lord, We Are Able" which they knew well enough to sing without the use of hymn books. The worship center was light, the room was in a dim light, and the young people sang with conviction.

Of course hymn books are valuable for education in both the traditional and the new hymns of the church. These references I have made are just to show how leaders of special worship services may use music as a direct devotional path and sustain the worshiper in his gradual spiritual ascent.

#### *The Spoken Word*

The spoken words by the devotional leader should not have supreme importance, as if these words presented worship in definition. Rather, spoken words are finite representations of man's seeking to intimate his awareness of the Infinite. So the leader

tends to stand at the side, not taking a central position, and he uses the scripture, traditional liturgy, or his own meditative words as channels to lead the group into the experience of worship.

Often there are parts of a service where members of the worshiping group participate either with individual readings or with group antiphonal readings, or with the contribution of a speaking choir. In this way the worshipers use the spoken word as an avenue of approach, revelation, affirmation, or dedication. Care should be taken that there is not too much reading, for this can promote a second-hand feeling in one's awareness of God.

#### *Provide Ways of Participation*

Although I have made an arbitrary division in the trends in group worship—first, glancing at ways of deepening the mood of worship, and now turning to ways of providing participation for the worshipers—you have seen how participation promotes the mood of worship, whether it is in the lighting of candles, in singing or speaking choirs, or in group responses and hymn singing.

#### *Expressive Action*

However, active participation has a special functional contribution. Evelyn Underhill, in discussing worship, writes, "Man responds best to God by a rich and complex action in which his whole nature is concerned. He is framed for an existence which includes not only thought and speech, but gesture and manual action; and when he turns Godward, his act of worship will not be complete unless all these forms of expression find a place in it . . . Therefore those artistic creations and rhythmic movements which so deeply satisfy the human need for expressive action must all come in. It is hardly necessary to insist on the dramatic character of great religious ceremonies or the powerful influence of rhythmic speech and movement, as a stimulant to corporate emotion."<sup>2</sup>

<sup>1</sup>Mimeographed copies of this service (call to worship involving candle lighting symbolic action and related prayers) may be secured from the Worship Commission in 297 Fourth Ave., New York 10, N. Y.

<sup>2</sup>Evelyn Underhill: *Worship*, Harper & Brothers, 1937.

### *Choral Speech and Drama*

Group participation in rhythmic speech and in dramatic ceremonies offers a chance for people to lose themselves in a powerful purpose outside themselves. As the members of the Worship Workshop of the Worship Commission read Ross Snyder's "The Age Long Struggle,"<sup>3</sup> which combines choral reading with music background and singing choral interludes, the entire group was carried to a new level where they could see history in perspective. And at the end of the choral reading, the members felt drawn together in a spiritual fellowship that brought renewed strength in facing the present and the future. There was no worship center, as they sat clustered in their speaking choir groupings, but the participation had lifted each one a step closer to God.

Good religious dramas and pageants can provide avenues to worship both for the actors and for those who sit in the audience. This field can contribute deep dramatic, religious experience, but not always worship experience. It can increase spiritual growth and understanding, yet it can not always be counted as worship in the specific sense of "reverent adoration of God."

### *Processionals*

Processionals are able to draw a congregation into a worship experience, if those in the processional sense their high calling. A Connecticut youth choir of sixty boys and girls coming down the aisles singing "I Want Jesus to Walk with Me" has made the devotional nature of processions become a reality. The minister of music has trained them to walk with serenity, their heads up, their attention drawn toward the chancel.

Students at Union Theological Seminary felt the power in processing to "God of Grace and God of Glory" walking with assurance which radiated faith in God's guidance today.

Children in the Junior Department in Hanover, New Hampshire, have enjoyed marching in a Hebrew-style processional

with gilded trumpets, harps and timbrels to the singing of the last half of César Franck's "Psalm 150" with certain ones turning and reaching upward during the four closing "alleluia." In this way, to "praise the Lord with the timbrel and the dance" became an expression of joyous adoration.

There is tremendous spiritual power that choir members in a processional can project as they approach the sanctuary with devotion and as they leave with consecration and guidance.

### *Symbolic and Interpretive Movement*

Hymns, psalms, anthems, and religious ideas may be interpreted in symbolic movement. Children are at home in the use of symbolic movement and find in it both a reality and a refreshment.<sup>4</sup> Prayers of thankfulness may be expressed creatively by three and four year olds by informal rhythmic pantomimes that they suggest—the joy of swinging or of eating, etc. Symbolic movements with planned designs can be used in the primary and junior departments.

Junior High and High School girls have a natural gift in expressing worship with reverence and simple group designs to such hymns as "Worship the Lord in the Beauty of Holiness" or "My Faith Looks Up to Thee," or to such anthems as "Jesu, Joy of Man's Desiring" by Bach, "Agnus Dei" by Bizet, or "Cherubim Song" by Bortniansky. Sometimes a Psalm may be portrayed by a group as a speaking choir accompanies them. Film strips<sup>5</sup> of "My Faith Looks Up to Thee" or "Psalm 27" portrayed by the Rhythmic Choir of Hanover, New Hampshire, can be used as a part of a worship service while a choir at the back sings the hymn or reads the psalm.

The art of symbolic movement, using a rhythmic or motion choir, is described in my book *The Art of the Rhythmic Choir*. It is an art which interprets intellectual conviction.

<sup>3</sup>See Chapter V, "Let the Children Enjoy Creativity" in *The Art of the Rhythmic Child*, by Margaret Palmer Fisk. Harper Brothers, 1950.

<sup>4</sup>May be secured through Miss Ruth Lister, Schaufler College, 5115 Fowler Ave., Cleveland, Ohio. (Also film strips of children interpreting "Nature's Easter Story").

<sup>5</sup>Available through the Worship Commission of the Federal Council of Churches, New York.

tion and spiritual insight through the use of choreographic movement and design. It is similar to an "a cappella" choir in its simplicity and selflessness. Each one in the group realizes that she is a channel for the expressing of religious thought and feeling. They use such basic movements as walking, kneeling, reaching up, etc. It is simply worship portrayed through the art of design and rhythmic motion instead of the more conventional arts of sculpture, painting, poetry, or music.

The experience for youth to become completely absorbed in portraying worship lifts them into a new awareness beyond the level of sitting passively, reading responses, and singing hymns. A vesper service in which youth participates in symbolic movement brings a reality to worshipers and offers a spiritual language that all can understand from the youngest to the oldest in the congregation.

Both Protestants and Roman Catholics are beginning to use this art. Protestant churches have the freedom to pioneer creatively in this field. The Northern New England School of Religious Education and Northfield School of Religious Education have had courses in this art. The Roman Catholics are using this art with children and with

young people, not as a part of their formal worship, but as an aid in interpreting Gregorian Chant. As Dom Ermin Vitry<sup>6</sup> says, "The general objective is to make Gregorian art more living by the radiation of rhythmic gesture."

Actually this art is an integral part of our Christian tradition, for it has been used in every century of the Christian Church. Here is an art of worship in which the mood of devotion starts within the individuals and is translated into symbolic interpretation as the group participates in a planned design of adoration. The rhythmic choir becomes the living expression of the hymn:

"Worship the Lord in the beauty  
of holiness,  
Bow down before Him, His glory  
proclaim."

There is no single way to worship, for each way has a unique beauty and contribution of its own. These suggestions are not requisites for worship, they are just a gathering of ideas that deal with the trend to make worship more real and more beautiful in the religious education of our children and our youth.

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<sup>6</sup>Editor of "Caecilia" Catholic Review of Music.  
St. Louis, Mo.

#### NEARLY 20 MILLION SCRIPTURES REPORTED CIRCULATED IN 1949

One out of every 117 persons in the world received new copies of complete Bibles, New Testaments or portions of Scriptures as a result of total work done last year by the world's voluntary Bible societies.

Nearly 20,000,000 reproductions of the Holy Scriptures in whole or in part were given out to an estimated world population of some 2.3 billion persons in more than 80 countries, territories, islands, and in five geographical areas of Africa.

The Third Quarter, 1950, issue of the 'Bulletin' of the United Bible Societies of the world totalled distribution of 19,819,033 copies of Scripture in 1949, compared with 17,505,484 copies in 1948 and 14,108,436 in 1947. Included in the 1949 figure were 1,893,910 complete Bibles, 3,777,526 New Testaments and 13,091,906 portions, mostly Gospels and Psalms.

Largest circulation of complete Bibles was in Germany, where 316,689 copies were distributed last year through the combined efforts of German, American, British and Swedish Bible societies. Most Testaments were given out in Britain (1,310,492), and most portions in the United States (3,983,040) and China (2,491,041).

Of the total numbers circulated, the United States received 4,727,688; China 2,684,262; Japan 1,918,478; Great Britain 1,744,045, and Brazil 1,314,788. "Iron Curtain" countries received 322,988 copies.

Bulk of distribution was accomplished by the American Bible Society (8,822,880 copies), the British and Foreign Bible Society (7,058,869), the National Bible Society of Scotland (1,150,955) and the Netherlands Bible Society (170,856). Work by national societies in other countries was largely supported through foreign help.—*Ecumenical Press Service*, 9/13/50.

# THE IMPORTANCE OF THE PHYSICAL ENVIRONMENT AND EQUIPMENT In Religious Education

ELBERT M. CONOVER

*Director of the Bureau of Church Building and Architecture, National Council of Churches*

## 1. *The Building and Its Equipment Are Necessary Aids In Christian Education*

THE PLACE where people meet for any definite purpose is important in the achievement of the purpose. Environment has much to do with the effectiveness of the work of religious education. One experienced children's worker insists that often the effect and influence of the room more powerfully affect the religious life of a child than the content of the lesson. Pleasant rooms, properly furnished, create an harmonious atmosphere which inspires and creates confidence in both the leader and the group.

In the public mind well-equipped buildings are closely associated with an efficient educational program. The church which makes adequate provision for the physical needs of its religious education department, will gain in community interest and support.

## 2. *The Problem of Securing Adequate and Suitable Equipment*

There must be a conviction on the part of the congregation that religious education is necessary. Workers in the educational program of the church will have suitable and adequate facilities for their essential work only when the whole congregation has a deep concern for Christian education. To develop this concern is the task of the pastor and of those who share with him in the teaching work of the church. They must give inspiring leadership and develop a teaching program that shows results.

Too often, those who control church building programs fail to appropriate sufficient funds for the Church School and recreational rooms and equipment.

In many instances those who wield a strong influence in a building program are unable to view the entire enterprise with fairly proportional interest in all its parts. Some churches, for example, will spend far more for a pipe organ than they will for the church school equipment or for color schemes needed to help make their teaching effective.

The success of a church building program rests ultimately with the congregation. It is essential that the minister and the church building committee gain the support of the entire church membership for such a project.

## 3. *The Whole Church Building Is To Be Considered As A Unity*

It is not the work of a "building committee" to determine the needs of the educational program. Before the "building committee" is appointed a statement of the needs should be prepared by those who are responsible for the work of the church including the Church school.

The whole church building should be considered as a unity and all of it related to the educational program. The church school and the facilities for administration, pastoral work, fellowship and recreation, sometimes called the parish house, are to be considered parts of the same building which includes rooms for worship, preaching and devotion.

When the educational and other church activities are in a building that also contains the main church sanctuary or worship room (properly the nave—we avoid the word "auditorium") the building indicates at once that the program conducted in the building in its varied aspects of worship, teaching, fellowship and service is a unified and complete ministry.

In a "unified" plant the necessary problems of maintenance, management and control of a building, and flexibility of use are simplified.

*4. Some Well Established Principles That Govern Well Planned Building Programs*

- a. The Church and Church School have a Single Purpose.

The church school does not have a separate aim, apart from that of the church.

- b. We Learn Through Varied Activities as Well as Through Study.

Groups engage in study of church school lesson materials, the Bible, biographies, hymns and other religious literature. They learn to use the materials of worship and of dramatization and of other activities. All of these require different kinds of rooms and equipment.

An emphasis on pupil activity will not minimize the need for intensive study. Failure to get the pupil to do home work for the church school has turned attention to the need for supervised activities of research, committee work and study within the school. The increasing length of the church school period is making it possible to devote a part of the time to this purpose.

- c. Audio-Visual Resources Are Important Aids in Christian Education.

A sub-committee on audio-visual education should give special attention to this. Courses of materials and the kinds of equipment now found most satisfactory should be investigated.

- d. The Church School Trains for Worship.

Though the church school will not seek to duplicate the worship service of the church, one of its functions is to train pupils for an ever deepening worship experience.

- e. Recreation Builds Character.

Fellowship experiences, achieved through group games, pageantry, festivals and athletics are means for character building.

Such activities are included in the program of the church school not for mere amusement or as bait to attract new members, but because of the opportunity which they present for promoting physical welfare and de-

veloping fellowship, cooperation, self-control, fair-play and other desirable characteristics. Good health has a relationship to religious experience.

*f. The Church School Teaches Through Music, Dramatization and Pageantry.*

In addition to the main church choir, many churches have two or more choirs whose work is linked with the church school.

A suitable room is needed for choir rehearsals and for assembly of the choir before services. This room and the necessary robing rooms should be so located that choir members will not rush through department rooms or otherwise disrupt the church school program.

Dramatization has long been recognized as an effective method of teaching. The use of this means of Christian nurture is one of the reasons for requiring a liberal amount of floor space in department rooms.

This phase of activity may include dramatic presentations both for the education of the participants and for the inspiration and enjoyment of audiences which may attend such performances. An adequate, well-equipped stage has been found by many churches to be one of the most useful and effective pieces of equipment in the building.

*g. Modern Church School Rooms are used more Hours per Week.*

Church buildings are used a great deal more today than they were in the past when the religious education program was confined to Sunday School work. One primary department room in an active church is in use one hundred eighty-five hours during the year. In a steadily increasing number of churches, the Sunday session of the church school has been increased to two or more hours. This has been done particularly in the children's division (up to and including the junior department).

Week-day church school during the school year and the vacation church school show steady development where churches provide the rooms needed for effective educational work. It is noteworthy that improved physical equipment is always followed by greatly increased use, provided, of course, the church faces its task of Christian education conscien-

tiously and enlists and trains effective leadership.

#### 5. *The Place of the Building Consultant*

*Expert counsel* is needed to help plan preliminary surveys and to determine the needs, and to prescribe the most appropriate building and equipment. Few local churches are fortunate enough to have persons who are competent to render this service in their membership or on their staff.

The denominational board of Christian education or other authorized leaders in Christian education should be consulted before a building project is undertaken.

There is a very great need, and one which church leaders have been slow to recognize, for a professional consultation service.

The planning of a program should precede the planning of a building. Before a church begins to build, it should spend a full year, at least, studying the best practices in church work, and planning its own program. Thus the building may be planned to meet the needs of the program.

A public school education leader has said that —

"An architect may make mistakes in planning and, at times, in satisfactory design. However, there are more errors committed by the educator through failure to establish proper statements of education need; and through failure to determine policies and organization which are to be followed. It is

easier to figure the stresses and strains of a building than it is to determine what will be wanted ten or fifteen years hence in educational policy and organization. Yet this does not excuse a superintendent from attempting scientifically to forecast what the situation will be. Formerly the architect was the chief consultant in planning a school building. Now the educational factors should have the right of way over architecture. The standpoint of educational need comes first."

#### 6. *The Need For General Guidance*

The Bureau of Church Building and Architecture (300 Fourth Avenue, New York 10, New York) offers a service of consultation to churches by studying data respecting the numbers to be cared for in the several age groups, population data, etc., and sending recommendations as to rooms, floor space, etc., apparently needed. However, there is such an enormous volume of church and parish house planning now in progress and in prospect that many buildings are likely, for lack of adequate guidance, to be planned in ways that may handicap the work of religious education for generations. Those in religious work who are particularly concerned with the educational programs would do well, therefore, to try to give guidance to building programs while they are in their preliminary stages — "before the Building Committee is appointed."

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# Emphases in Books IN RELIGIOUS EDUCATION

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RELIGIOUS EDUCATION in church, week-day school, camp and on college campus has become so involved and so complex that it seems impossible to claim that a single article on books published during the past year can properly interpret the emphases of the year. There is no uniformity and no single kind of religious education in Protestantism. Quantities of traditional materials of the Uniform Lesson type are still having enormous sales. It is a small group of leaders who are reached by the more substantial and more constructive literature. Careful examination of new publications reveals the need of a constant search for books of genuine worth for religious education. The Beacon Press and the Westminster Press are bringing forth attractive books for the church school curricula emphasizing a longer period of study for a given subject and greater cooperation between home and church.

Among the better forms of curricula being published are some of the courses and books published by the Missionary Education Movement. Some of the story books are attractive with leadership guides which encourage creative teaching and a form of religious education fairly well related to the life of growing children, young folks, and even adults.

There is a tendency in religious education towards providing courses on church history for young folks. The pioneer job done by Professor Bainton may have made leaders more aware of the neglect of this area in their curricula. There followed a stimulating course, *The Church Across the Street*,

by Elizabeth Manwell. Fascinating story books on certain great religious figures have recently appeared such as: *Lone Journey* and *David Livingstone*, both by Jeanette Eaton, and *Albert Schweitzer* by Joseph Gallomb. These, together with several other books, are thrilling stories well told. The Schweitzer story will be of interest to all ages and should be widely known. Now the Westminster Curricula is providing a year of study on the church. *I Will Build My Church* by Amy Morris Lillie, gives the Junior age child a dramatic story of the significant events and people in the long drama of the Christian Church. The illustrations are very helpful. In view of the fact that children in junior years have little historical background, it seems probable that the course will prove more effective with students in the sixth or seventh grades. *Fire Upon the Earth* by Norma F. Langford is the story of the church for high school students. This gives a comprehensive picture of the Christian movement down to the present time. Vividness and drama have to be sacrificed when covering such a long period of time. It is, however, significant that such attractive books are available for church teaching and reading. More than ever it reveals the great need of a more thoroughly trained staff of teachers or some new plan by which professional religious educators will be sought and used as teachers.

Numerous books are appearing to help young folks develop a Christian faith. Many of them are nearer the college level of understanding and consequently have not

reached lay teachers or met the serious needs of the adolescent in the upper grades and in high school. Recently a bright group of high-school students declared in a church group, "We have been through this church school but we have never received any answers to our own questions." Much teaching procedure and many courses of study make no provision for genuine thinking and valid answering of the manifold religious questions which emerge in this day of advanced study and living. *Why Should I?* by Ellen Wales Walpole is an attempt to give categorical answers to religious questions. It is stimulating because it deals with questions which are close to one's experiences. Young folks as well as leaders can read it. Out of it should emerge more questions. *I Believe* by Nevin C. Harner will be found particularly useful to those who seek help in developing a Christian faith. It provides an interesting and suggestive approach to the Christian faith while facing the underlying history of the questions and attempting to meet the problems awakened by a modern age. It is constructive and avoids extremes. On a child's level there is such a book as Robbie Trent's *Always There Is God* which is charming in its format and gives an inspiring sense of God as creator. Numerous other sources will be needed to provide answers to children's religious questions. Adult leaders should be driven back to such books as Walpole and Harner as a part of their preparation in answering these children's questions.

*Religious Beliefs of Youth* by Murray G. Ross is a study of the religious outlook of the group between eighteen and twenty-nine years of age. The depressing results of the study are stated in the author's own words: "While young people in the Y.M.C.A. accept (or rather assent to) traditional religious beliefs, these beliefs exist on the whole as part of a vague set of ideas which are not incorporated into the lives of the majority of young people. Few young people take these beliefs seriously enough to use them as the main directive for their lives . . . Deep concern for the welfare of others and desire to participate vigorously in community de-

velopment is shown by only a small minority." (p. 183)

Psychology books tend to be written for adults and frequently are quite technical. Yet growing young people need to learn to live by such science as is already known of the development of persons. *About Myself* by Nevin C. Harner provides the adolescent with a thoughtful discussion about himself and some helpful guidance in making decisions. This is a welcome beginning for the adolescent's own reading. Advisors and parents will receive help from it for their own leadership.

Slowly there is emerging a literature that encourages and describes more dynamic and creative religious teaching. *The Church School Teacher's Job* by Mildred Moody Eakin and Frank Eakin stresses a kind of teaching that draws "from present ongoing life" and aids children to associate religion with the "everyday and for all of life, not just a thing for Sundays." This book deals thoughtfully with the potentialities for growth at each age level and emphasizes as the end result Christian living. In more traditional lines, Mary Alice Jones has written *Guiding Children in Christian Growth*. The author's illustrations encourage teaching that is relevant to the capacities of children. There is, however, a tendency to ignore the problems involved in a proper understanding of the Bible. While trying to stress a traditional faith there persists in much curricula an outworn choice of Biblical materials for children with a tendency towards fundamentalism. The results of Biblical scholarship are very greatly delayed in reaching the laymen of the church in his teaching of the Bible.

Attention, however, should be given to John Flight's *Drama of Ancient Israel*, which is a significant contribution to the teaching of the Old Testament to young people. The results of modern scholarship and archaeology have been wisely used in this dramatic and attractive approach to the beginnings of Israel in the land of Canaan. *The Guide For Teachers* by Elsie M. Bush, makes an unusual contribution to the teacher of this part of the Old Testament. In place

of the traditional telling of these old stories as heroes to be imitated, their life is described in an actual historical period of time with all that was involved in such war and conquest. It is one of the most significant Bible courses yet to appear for young people.

Numerous pictorial and abbreviated forms of the Bible are being printed. *The Dartmouth Bible* by Chamberlain and Feldman uses the King James version, while omitting those portions which are repetitive or of interest chiefly to technical students. It includes the Apocrypha. The books of the Prophets and the Pauline Epistles are arranged in chronological sequence. The Gospels are interwoven under topics. Titles are given as clues to the various passages used. A running commentary gives the reader guidance in understanding the history or literature involved. A series of annotated maps adds vividness to the narrative. In many ways this volume should prove of great value to lay teachers, directors and to ministers.

Because of the extensive work done in leadership education, it is especially important to have the long-needed study by Floy S. Hyde, *Protestant Leadership Education Schools*. It is based on a survey of leadership schools in New York City. The author found the classes traditional in atmosphere. There were few of the newer educational procedures used and scarcely any classes set up on the problem solving basis. There was no opportunity for observation of teaching, and but slight relationship between the content of the course and the actual needs and tasks of the students being taught.

Frequently there is a request for a single book that will serve as a textbook for a course on religious education. The movement has become so vast that no one can be aided very greatly by the study of a single book. However, some leaders will doubtless find an answer to their query in the giant volume, *Orientation in Religious Education*, edited by Philip Henry Lotz and written by forty-four authors. It must be noted that the volume is concerned with "Protestant" religious education. In many

ways it reveals an over-all view of the movement together with the complexities and the confusion of philosophy which underlies its procedures. Each writer presents his own particular viewpoint and in a way this helps the reader to understand the wide range involved in Protestant religious education. Many matters of great importance are touched upon lightly, such as the way religious growth takes place, the complexities of Christian thought and culture, and the meaning of Christian social action and religious education.

Increasing attention is being given by the church to problems of marriage, the home and family, but space forbids any adequate listing of materials. Perhaps one of the more useful references is Duvall's *Before You Marry*. Dr. Duvall has taken 101 questions, which his long experience has revealed to be the concern of young people, and answered them with wisdom and discernment.

*The Christian Religious Education of Older People* by Paul Benjamin Maves is a continuation report under the earlier title *Older People And The Church*. This second study deals with the group work situation in thirteen churches. The author faces the housing, economic, social, and emotional needs of this steadily increasing group of older people in the American community and parish. Such a study reveals the rapidly expanding need for a program for this group in more of our churches.

There are numerous books of great importance to religious education published outside the field. The enormous problem of inequality and the rising tide of class distinctions in America is carefully revealed in the study of *Democracy in Jonesville*. How to deal with areas of social conflict in the community in order to effect democratic change is vividly demonstrated by an experiment in Connecticut in training leaders for better intergroup relations. *Training in Community Relations* describes this experiment. A penetrative study of what is happening in social studies in our public schools is reported in *Intergroup Relations in Teaching Materials*. This study reveals the tendency in the curricula to stereotype peoples, the sub-

tle ways prejudices are fostered by inadequate treatment of certain peoples, the neglect of some ethnic and racial groups in the curricula, the unintelligent treatment of certain groups, the confusion of race and ethnic groupings,

and the lack of stress on the importance of human personality. Here are books which religious educators need to study and heed from the standpoint of democracy and particularly of a Christian way of life.

- I Believe.* By Nevin C. Harner. Philadelphia: The Christian Education Press, 1950. 127 pages. \$1.75.
- Why Should I?* By Ellen Wales Walpole. New York: Harper and Bros., 1949. xii + 102 pages. \$2.00.
- Always There Is God.* By Robbie Trent. New York: Abingdon-Cokesbury Press, 1950. 46 pages. \$2.00.
- Religious Beliefs of Youth.* By Murray G. Ross. New York: Association Press, 1950. xviii + 251 pages. \$3.00.
- Democracy in Jonesville.* By Lloyd Warner and Associates. New York: Harper and Brothers, 1949. xvii + 313 pages.
- Training in Community Relations.* By Ronald Lippitt. New York: Harper and Brothers, 1949. xiv + 286 pages. \$3.50.
- Intergroup Relations in Teaching Materials.* By The American Council on Education. Washington: American Council on Education, 1949. v + 232 pages. \$3.00.
- The Church School Teacher's Job.* By Mildred Moody Eakin and Frank Eakin. New York: The Macmillan Company, 1949. xi + 233 pages. \$2.75.
- Guiding Children in Christian Growth.* By Mary Alice Jones. New York: Abingdon-Cokesbury Press, 1949. 160 pages. \$1.00.
- The Drama of Ancient Israel.* By John L. Flight and Sophia L. Fahs. Boston: Beacon Press, 1949. xv + 199 pages. \$2.75.
- A Guide for Teachers.* By Elsie M. Bush. Boston: Beacon Press, 1949. 47 pages.
- The Dartmouth Bible.* By Roy B. Chamberlin, D. D. and Herman Feldman, Ph.D. Boston: Houghton Mifflin Company, 1950. xxxviii + 1257 pages. \$7.50.
- Albert Schweitzer: Genius in the Jungle.* By Joseph Gollomb. New York: The Vanguard Press, Inc., 1949. 149 pages. \$2.75.
- I Will Build My Church.* By Amy Morris Lillie. Philadelphia: The Westminster Press, 1950. 192 pages. \$2.50.
- Fire Upon the Earth.* By Norman F. Langford. Philadelphia: Westminster Press, 1950. 207 pages. \$2.00.
- Orientation in Religious Education.* Edited by Philip Henry Lotz. New York and Nashville: Abingdon-Cokesbury Press, 1950. 618 pages. \$6.50.
- Before You Marry.* By Sylvanus M. Duvall. New York: Association Press, 1949. ix + 171 pages. \$2.50.
- Protestant Leadership Education Schools.* By Floy S. Hyde. New York: Bureau of Publications, Teacher's College, Columbia University, 1950. viii + 164 pages. \$3.00.
- The Christian Education of Older People.* By Paul Benjamin Maves. New York: Federal Council of the Churches of Christ in America, 1950. 96 pages. \$1.00.

#### DIRECTORS OF RELIGIOUS EDUCATION — A SURVEY

By ERWIN L. SHAVER

There are a few more copies of this unusual and high grade survey available.

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# Significant Evidence

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comments, which aim to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract numbers are from Volume 24, Number 10, October, 1950.

## ABSTRACTS RELATING TO INTELLIGENCE

The three abstracts which follow are concerned with the nature of intelligence and with the appropriate interpretation of intelligence test scores. These are of interest to the religious educator because intelligence testing represents a field in which the general public is likely to be interested but poorly informed. All individuals who deal with parents in any way need, therefore, to have considerable psychological sophistication in their area.

5111. DOPPELT, JEROME EDWARD. (*Psychological Corp., New York.*) THE ORGANIZATION OF MENTAL ABILITIES IN THE AGE RANGE 13 TO 17. *Teach. Coll. Contr. Educ.*, 1950, No. 962, x, 86 p.—A study to test the hypothesis as stated by Garrett that "abstract or symbol intelligence changes its organization as age increases from a fairly unified and general ability to a loosely organized group of abilities or factors." 200 boys and 200 girls of each age from 13 to 17 from 23 school systems were tested with the Differential Aptitude Tests. Factor analysis resulted in a general factor, called general reasoning factor, and 3 additional factors. The percentage of variance accounted for by the general factor was substantially the same at all age levels, and the relationships between the general factor and the original variables showed very few significant changes from age level to age level. The author concludes that with this population and on these tests the general factor tends to maintain rather than to lose its importance as age increases. The results were similar for both sexes.—*J. E. Horrocks.*

5112. RAMASESHAN, RUKMINI S. (*Iowa City.*) A NOTE ON THE VALIDITY OF THE MENTAL AGE CONCEPT. *J. educ. Psychol.*, 1950, 41, 56-58.—The records of 600 ninth grade children were obtained on the Chicago Tests of Primary Mental Abilities and The Iowa Tests of Edu-

cational Development. Children of similar MA were grouped according to age, and the subtest scores of the older (duller) individuals compared with the younger (brighter) individuals. It was found that the bright group excelled in Verbal Meaning and Reasoning, and on all subtests of the Iowa Tests of Educational Development, although only three of the latter differences were significant. The dull group excelled in Space and Word Fluency. Qualitative differences of this kind indicate that numerical equivalence of MA does not indicate sameness of capacities.—*E. B. Mallory.*

5113. WECHSLER, DAVID. (*New York U.*) COGNITIVE, CONATIVE, AND NON-INTELLECTIVE INTELLIGENCE. *Amer. Psychologist*, 1950, 5, 78-83.—The concept of intelligence includes several factors. The cognitive ability such as abstract reasoning, verbal, spatial, numerical and other specific factors. The conative functions like drive, persistence, will, and/or some aspects of temperament. The non-intellective factors which include capacities and traits which are really factors of the personality per se. The discrepancy today lies in the fact that the clinical psychologist purports to measure mental abilities by psychometric tests; however, in his interpretation of the IQ or MA wide social, psychological and biological interpretations are made.—*R. Mathias.*

## ABSTRACTS RELATING TO PERSONALITY

Personality is often treated systematically at the adult level by specialists. It is often handled incidentally and partially at the various age levels by developmental psychologists. The publication of a volume which treats personality from a developmental point of view fills a real need for all who deal with children.

5116. HARSH, CHARLES M., & SCHRICKEL, H. G. (*U. Nebraska, Lincoln.*) PERSONALITY; DEVELOPMENT AND ASSESSMENT. New York; Ronald Press, 1950. vii, 518 p. \$5.00.—"The

problems of individuality as they arise in the developmental sequence from conception to old age" are presented. For each period there is a discussion of (1) factors influencing personality; (2) major problems and mechanisms of adjustment; (3) changes in motivation, ability, and learned adjustment patterns; (4) individual variations; and (5) significance of the phase for later development. Subsequently, theories of personality and diverse methods of assessment are surveyed. There is an appendix on the theories of trait organization. Extensive references.—*H. P. David.*

One of the current trends in thinking about personality from the mental hygiene point of view is represented by the use of the word *maturity* to represent an achievement of the personality. The study abstracted below presents criteria for the mature personality.

5117. LINDEMANN, ERICH & GREER, INA M. (*Massachusetts Gen. Hosp., Boston.*) EMOTIONAL MATURITY. *J. Pastoral Care*, 1949, 3 (Fall-Winter), 1-11.—A mature person will be (1) reasonably content, (2) able to perform appropriate tasks, (3) able to live through ordinary stress without disintegrating, and (4) not have to make others sick or impair their capacity to live happily and productively. Many persons have islands of immaturity. Our society demands competitive success at the expense of well-rounded healthy human relationships. Maturity is reached through a succession of stages attained with difficulty and reduced to a residual step in the larger integration of growth. Beyond his private interests a mature person will be deeply concerned with a cause to which he is devoted in teamwork with his fellow beings.—*P. E. Johnson.*

#### ABSTRACTS DEALING WITH INFANCY AND PEDIATRICS

Many of us make the tacit assumption that as religious educators we do not need to be concerned with infancy. Much of what is known about parent education indicates that the education of children starts with that of their parents. The Protestant Episcopal Church, for example, is beginning its new church school curriculum with a course of study for future parents to be presented to them just prior to their marriage. From the point of view of such a frame of reference the following four abstracts have relevance.

5134. BLUM, LUCILLE HOLLANDER. (600 W. 116th St., New York.) SOME PSYCHOLOGICAL AND EDUCATIONAL ASPECTS OF PEDIATRIC PRACTICE: A STUDY OF WELL-BABY CLINICS. *Genet. Psychol. Monogr.*, 1950, 41, 3-97.—This study attempts an analytical description of pediatrician-mother-child relationships in five well-baby clinics. The data were obtained through mother interviews and direct observations of the interactions between 19 doctors and 81 mothers and babies. Feeding,

physical disorders, and developmental aspects were the primary concerns of the mothers and the areas given greatest attention by the pediatricians. Although the pediatricians spent considerable time in reassuring the mothers about their infants' physical disorders and developmental aspects, they gave little reassurance or attention to the mothers in regard to their roles in the general management of their babies. "That the pediatrician is in the key position to aid in meeting the child's total needs and to foster feelings of adequacy and security in the mother is now generally recognized in professional fields."—*G. G. Thompson.*

5145. HULSE, WILFRED C., & LOWINGER, LOUIS. (*Long Island Coll. Med., New York.*) PSYCHOTHERAPY IN GENERAL PRACTICE: THE NEWBORN INFANT. *Amer. Practit. & Dig. Treatm.*, 1950, 1, 141-145.—Certain psychotherapeutic aspects of handling the newborn and infant are discussed: rooming-in (the "Cornelian Corner" movement); the need of the father-contact with newborn and infant; the anxiety and feelings of inadequacy especially on the part of the primiparous mother about feeding, evacuation, and sleep of the infant; the meaning of the baby's crying; the infant's need for love, affection and security; the psychohygiene of early toilet training and weaning. Most of the psychiatric problems arising in the newborn and infant stem from the feelings of insecurity, inadequacy, and worry on the part of the mother and it is she rather than the child to whom psychotherapy should be directed.—*F. C. Sumner.*

5146. LEVINE, MILTON I., & HOWE, REUEL L. PEDIATRICS AND THE CHURCH: A SYMPOSIUM. *J. Pastoral Care*, 1949, 3 (Fall-Winter), 39-44.—To understand children means first an understanding of their most basic needs. It is recognized that the first 6 years are most influential in forming the character of the growing child, who needs to have security and affection. Christian education has too often ignored these first 6 years by thinking only of words and concepts. The most important thing is relationship, and this is significant to the child from birth; first between parent and child, then in enlarging ways. A person becomes a human being only in relationship, we learn to love by being loved, to give by receiving, to manage hostility by having our hostility accepted and understood in love, in the atonement of restoring the child to relationship.—*P. E. Johnson.*

5150. SMART, MOLLIE STEVENS. *BABE IN A HOUSE*. New York: Scribner's, 1950. 212 p. \$2.75.—This book about babies and their families offers practical advice concerning everyday problems of feeding, toileting, etc., combined with a philosophy of child-raising aimed at giving mothers and fathers confidence in themselves as parents. "By understanding their own feelings about motherhood, as well as the feelings of their babies and of the rest of the family members, mothers can live more happily. Understanding their feelings is the first step. Accepting themselves is the second." The book is liberally illustrated with photographs and concludes with a brief list of recommended reading for parents.—*M. F. Fiedler.*

## BOOK REVIEWS

*The Mind's Adventure.* By HOWARD LOWRY. Philadelphia; Westminster Press. 1950. 154 pages. \$2.50.

President Lowry's central plea in *The Mind's Adventure* is for the revival of the small religious college and for the inclusion in the curriculum of the larger schools and universities the study of religion and religious values as one aspect of man's quest for the "highest excellence and most significant life possible for man."

Presenting this objective—with which the present reviewer finds himself in considerable accord—it is unfortunate that Mr. Lowry relies so completely for his argument upon the current mode of attacking science and the scientific method, of belittling what Mr. Lowry chooses to call the "cult of objectivity," and of denouncing the humanist and kindred positions. Nowhere is there any suggestion that the increasing secularization of our society—which Mr. Lowry rightly deplores—may with equal facility, and considerable more validity, be traced to the economic forces which have shaped (if not overwhelmed) our society and to the stultification and sterility of much of our religious practice and thought. Indeed perhaps the most telling citation, in a book replete with citations, is the statement that "in colonial days when only five per cent of the population was actively identified with the Church, religion and education were in close cooperation" and that now with half of our population church members, "there are practically no working relations between education and religion."

Is this not considerably nearer to the crux of the matter? May it not, indeed, be that religious thinking has lost pace and must take its responsibility, rather than science or humanism, for the secularization of our society? Why is it, as Alfred Whitehead reminds us, that whenever a Darwin or an Einstein proclaims a theory that modifies our ideas, it is a *triumph* for science (though it disprove earlier scientific theory) but a *defeat* for religion? Or if Mr. Lowry will permit me to carry coals to Newcastle and cite Matthew Arnold to a specialist in the field, may it not be true that "our religion has materialized itself in the fact, in the supposed fact; has attached its emotion to the fact, and now the fact is failing it?"

To object to Mr. Lowry's argument, however, is not to disavow his objective. Certainly the small college, denominational or otherwise, and the university as well "without yielding any of its freedom to ecclesiastical authority or in any way impairing itself can" and must give a hearing to the aspirations and insights of religious men and women and "to the Christian faith which by its history and its present power on human life, has a right to be considered with the truth we already have." And of the ideals of the small college, both in terms of faculty and students, Mr. Lowry writes both ably and well.—Howard Troyer, Professor of English, Lawrence College, Appleton, Wisconsin.

*Facts of Life and Love.* By EVELYN MILLIS DUVALL. New York: Association Press, 1950. 360 pages. \$3.00.

Written for teenagers, this book is almost equally instructive and interesting for any reader. Mrs. Duvall knows how to talk to a young person, knows how to write and backs up what she has to say with a clearly authentic note that pervades every page in her work.

Sixteen chapters, divided into four parts, comprise this latest Duvall publication. *Becoming Men and Women*, *Deepening Friendships*, *Loving and Being Loved*, *Heading Toward Marriage* are the headings under which the author takes the young reader from pubescence forward to readiness for marriage. The chief merit of what Mrs. Duvall offers lies in her lucid explanation of physiological and psychological phenomena to be expected at various stages of a person's development, coupled with her underlying (but never moralistic) Christian ethic regarding sexual behavior.

It is to be noted that though the author understands the depth and complexity of personality, she does not enter into any psychiatric discussion; for such would doubtlessly not serve her purpose nor avoid confusing rather than helping a troubled young reader. Yet she leaves open the suggestion and invitation to the reader to seek counsel from the various sources which she enumerates.

The physiology of mating, conception and birth as herein presented is just about all that one can desire that a youth shall understand. And if any pubescent boy or girl can fail to appreciate and value his sex after reading the early chapters in the book, the fault can never be charged to Mrs. Duvall's writing.

Both parents and youth workers will delight in helping the notoriously erratic junior high young person to find the social stability which Part Two, *Deepening Friendships*, can give. In this section there are contained a manual on social graces for young adolescents, standards for getting and having dates, together with a code of ethics which, were youth today to follow, would elevate them in their own eyes and give parents so great a measure of relief as might be incalculable.

Part Three, *Loving and Being Loved*, will straighten out most of the perplexities faced by most youth who suffer from infatuation, from not knowing how to think of and deal with the problem of petting, questionable sports, and other indulgences. Chapter 13, *Love Out of Bounds*, is outstanding in its scope and treatment.

At a simpler level, in the final part of the book which takes the reader to the threshold of marriage, Mrs. Duvall concludes with some of her insights previously recorded in *When You Marry*.

Association Press is to be commended for the make-up, the excellent art work, quality of paper and clear type used in *Facts of Life and Love*. Photographs of the exhibit "The Miracle of Growth," from the Museum of Science and Industry of Chicago, and the illustrations of Ruth Belew add to the attractiveness and usability of the book.

## RELIGIOUS EDUCATION

For a long time to come this might well be the perfect birthday present for teenagers. If given at the onset of puberty, the fortunate boy or girl will want to use it for many years. And if there are still older people in the church (as there are) who need converting to the need of adolescents for suitable sex education, this is a book to aid and, without doubt, to effect that conversion. Altogether a bargain for three dollars.—*Wesner Fallaw*, Professor of Religious Education, Andover Newton Theological School.



*Martyrdom and Miracle.* By HARRY J. STERN. New York: Bloch Publishing Company, 1950. 246 pages. \$3.00.

Rabbi Harry Joshua Stern is a sincere, an able and a kindly man, held in the highest personal regard by all who know him. As a brother preacher I read his *Martyrdom and Miracle* with more than friendly interest.

If effective at all, sermons more often are most effective when heard. They are not usually readable and therefore not usually read. Great courage is needed to print them. In Rabbi Stern's case the courage is justified, for these little essays are very readable, are packed with substantial though not new information about Jews and Judaism.

This is a book for the busy minister or layman who wants to know the basic things characteristic of the mother faith and her followers and hasn't much time to give to this pursuit. As a book of sermons it also contains much helpful inspirational material for the contemporary man, puzzled and confused. The 56 brief essays play the field of current problems. Christian and Jew may read it with profit.

What will interest the more penetrating observer however is the insight the volume gives into the mind of a Jewish teacher. A strange, elusive dichotomy is revealed. The elevated plea for the universalism which is found in Judaism is matched by an equally elevated plea for Jewish nationalism. The controversy on this profound theme which is stirring the Jewish scene all over the world and particularly in the United States and Canada, is reflected clearly in the noble paragraphs of *Martyrdom and Miracle*. One need only compare "A Most Promising Year" with "Sin and World Atonement" which follows it; or "Why Jewish Survival?" with "Jews Without Judaism." The earnest and recurrent plea for religious revival and faith is mitigated by Jewish Nationalist tendencies. This is eloquently indicated in the essay "Idolatry of Ideologies" which, though a discussion of the East-West controversy, can be applied to the universal-nationalist discussion among Jews. Certainly much of the literature of Jewish nationalism indicates idolatry of an ideology.

A phenomenon in the Jewish scene is that so many Jews are not themselves aware to this dichotomy. To the scholar who knows something of this duality of ideal—nationalism and universalism—and the part it has played in Jewish tradition, the tension between the two is not new. Both are elements in the past and the present, one or other taking precedence in Jewish thinking according to the conditions of the time. The question of course is, what of the future? Is it necessary

that this dualism be a part of any future expression of Judaism; and is it wise?

Jewish teachers and educators have not resolved the conflict in either philosophic or practical terms. Perhaps out of the tragedy of Nazi persecution and the questions and problems raised by the birth of Israel, the present ferment of discussion may bring some clarification in the thinking of Jewish Education and the conduct of Jewish teachers. Meanwhile *Martyrdom and Miracle* is a readable, informative and at times an inspiring volume.—*Rabbi Morris S. Lazaron*, New York City.



*Psychoanalysis: Evolution and Development.* By CLARA THOMPSON and PATRICK MULLAHY. New York: Hermitage House, 1950. xii + 252 pages. \$3.00.

Dr. Thompson, a practicing psychoanalyst and a teacher of analysts-in-training, has written a clear, readable and authoritative book that will clear up many questions in the minds of those harassed by the welter of conflicting ideals in this fast growing science. Her approach is historical and developmental.

A very valuable chapter deals with Freud's biological orientation. Here the biological presuppositions of the founder of psychoanalysis are clearly stated and assessed. Along with this chapter, another on Freud's cultural orientation as compared with modern ideas of culture places the thinking of Freud in a clear perspective. The genius of Freud is found to be a product of his times and limited by his almost exclusive biological orientation. But his genius is also duly appreciated.

The historical development of central ideas in psychoanalysis is also carefully traced. Here the reader sees the development of ideas in regard to the ego and the structure of character, the unconscious processes and repression, and the various theories about anxiety. Deviations from Freud, such as Jung and Adler, and later, Rank, Ferenczi, Wilhelm Reich, Harry Stack Sullivan, Horney, and Fromm are carefully appraised for their contributions. A final chapter traces the development of therapeutic techniques.

The serious student in this field will profit from the long range perspective and sympathetic appraisal so evident in this book. A reading of it will answer many questions, remove certain fears, and give a deeper confidence in this rapidly growing discipline. Here, as in many other fields, divergence of opinion, honestly faced, seems to be a road to truth.—*Carroll A. Wise*, Professor, Garrett Biblical Institute.



*Getting Along in the Family.* By JANE MAYER. 1949. 44 pages.

*A Good School Day.* By VIOLA THEMAN. 1950. 59 pages. New York: Bureau of Publications, Teachers College, Columbia University. 60 cents each.

The Parent-Teacher Series of pamphlets, edited by Ruth Cunningham, is built on the premise that the leaders of home and school have a mutual task in the educational process. This is a long-awaited integration.

By contrasting illustrations, Jane Mayer attempts to show that satisfying personality development is

prerequisite to happy family life. She touches upon the larger goal of unity of interacting personalities in the family. However, one looks for more illustrations like "The Olsons Get Together," wherein individual hobbies of family members are pooled seminar fashion and a unified project emerges. The author has a theme — family unity through diversity — but the illustrations are somewhat scattered.

Written primarily for teachers in a one or two-teacher school, *A Good School Day* illustrates ways of developing flexible planning with any child learning group. Beginning with individual interests and abilities, the leader seeks to cultivate a real sense of belonging in the group, through experiences and guidance in cooperative living.

How much can young children actually plan? The author believes that even a widely varied age group can discover common interests. Combining subjects in a project method across grade lines produces an integrated understanding of large areas of living. Practice in special skills is reserved for those who need it at their points of weakness.

The stimulation to learn apparent in guided cooperative ventures would seem to offset the traditional drill in subject matter which succeeds only for those who have other psychological motivation to learn.

Here is "modern" education at work. The author is a Professor of Education at Northwestern University. Parents will be awakened to a sense of their useful roles in the learning for life process.

—Beatrice W. Clemmons, Nashville, Tennessee.



*Problems That Plague the Saints.* By W. A. POOVEY. Columbus, Ohio: Wartburg Press, 1950. 184 pages. \$2.00.

Let not the title of this book deceive you. The "saints" are not the great devotional figures of the past and the present, but the average Christians of today. The "saints" are those who are bothered by the relation of money to the church, by the attempt to fit people rigidly into ironclad rules and regulations, by the fact that Christians seek revenge rather than give forgiveness, by the forgetting of the church as a divine institution, and other common problems of church life. "Surely, the staunchest critic should stand in shocked silence before" the church as body of Christ. Critics of the church "forfeit their most precious possession — communion with their Lord and Saviour!" This book is written by a teacher of speech at Texas Lutheran College. It traces the ordinary problems in a simple style. — Thomas S. Kepler, Professor of New Testament, Graduate School of Theology, Oberlin College.



*How to Read and Enjoy the Psalms.* By MAURICE CLARKE. Chicago: Wilcox & Follett Company, 1950. 156 pages. \$1.25.

This volume by Dr. Clark makes available in wider form addresses which have given much pleasure to those who first heard them at Summer Conferences. The author has done well to offer them to the reading public.

Most folks require a guide in the reading of Scripture and if the guide can stir joy in the hearts of his hearers he is to be commended. Perhaps the journey is not so hard in the case of the Psalms,

for these *Praises of Israel* have sung themselves into the hearts of all God's children. Age does not wither nor custom stale their infinite variety: they spring from life and speak to life. And the author here shows us the variety of these songs and relates them to universal life. For though they were born in Judaism, narrow and bigoted and selfish, they have become the hymnbook of the world. Their theocentric emphasis puts our modern introverted hymnals to shame. With profound and sympathetic insight the author sets forth the deep words of the Psalter, God, Man, Sin, and Grace. The well here is deep but the author has something to draw with; exegetical skill is aided by fitting illustration.

The book is not written for critical scholars but as a devotional aid. But one might ask whether there are not two psalms ascribed to Solomon (72,127) and one might further inquire why the author did not set Psalm 130 among the Penitential Psalms which have the perfect number seven. The volume should receive a large welcome from all who love the sweet singers of Israel. — John Paterson, Professor of Hebrew and Old Testament Exegesis, Drew Theological Seminary, Drew University, Madison, N. J.



*The Earth Is the Lord's; The Inner World of the Jew in East Europe.* By ABRAHAM JOSHUA HESCHEL. New York: Henry Schuman, Inc., 1950. 109 pages. \$2.50.

An unusual historian writes an unusual book on the Inner World of the Jew in East Europe. The author is associate professor of Jewish Ethics and Mysticism, at the Jewish Theological Seminary of America. Very few are more equipped to discuss his subject — an eminent Hebrew scholar, a member of a distinguished family whose ancestors were among the founders of the Hassidic Movement. Another unusual feature of the book is the fact that the publisher writes the preface and in it he calls attention to many facts commonly known and yet it is wise not to forget them. Such facts as that in 1930 there were in Europe about nine and a half million Jews. About eight and a quarter fell under Nazi domination and of these six million were exterminated. Jews had lived in Europe for about two thousand years. Mr. Schuman in his preface tells us that they helped to create its civilization, they contributed their share in its economy, its science, and its art.

Dr. Heschel's book is the invaluable record of a unique and extraordinary spirit that no longer exists. The book is written for Jew and non-Jew alike. The essay deals with the two major traditions in Jewish life, the Spanish Sephardic and the Ashkenazic. The Ashkenazic community includes the descendants of Jews who came from Babylon and Palestine to the Balkans and Central and Eastern Europe and who later spoke German and Yiddish. The word Ashkenaz means German. The culture of the Spanish-Sephardic Jews was shaped by an elite. The Spanish Jews — men of learning — drew inspiration from classic philosophy and science. In the Sephardic period every book or manuscript was a rare treasure. Numerous Spanish Jews had possessed high secular learning. In the Ashkenazic period Jews had all the texts; they made lavish use of the art of printing. Books were published continually. Heschel comments

on the fact that in modern days the Sephardic mentality was in a sense exemplified by Spinoza. The latter owes many elements of his system to Medieval Sephardic philosophy.—*Philip L. Seman*, University of Judaism, Los Angeles.

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*Giordano Bruno: His Life and Thought; With Annotated Translation of His Work, "On the Infinite Universe and Worlds."* By DOROTHEA WALEY SINGER. New York: Henry Schuman, Inc., 1950. xi + 389 pages. \$6.00.

Professional theological training in recent years has shown a renewed interest in cosmological theology, occasioned in part by archeological discoveries of ancient documents which serve to illuminate Biblical and pre-biblical notions, and in part by the revolutionary theories expounded by modern physicists and astronomers. But the subject has always held a fascination for scholar and layman alike; witness the Sunday supplement to our metropolitan newspapers, or the occasional feature article in a large-circulation magazine, such as LIFE, vol. 29, no. 15, October 9, 1950, "The Universe: Finite or Infinite?"

This present scholarly work on Giordano Bruno, sixteenth century philosopher of astronomy, fills a real need in the history of cosmology. The names of other sixteenth century men in this field, such as Copernicus, Galileo, and Kepler, are well known even to the casual student. But Bruno, who was largely responsible for working out the philosophical implications of the new astronomy, has been too readily neglected. Born in 1548 while John Calvin was at his height in Geneva, Bruno spent a turbulent life as a travelling scholar, popular lecturer, and prolific writer. He was put to death by burning at the stake in 1600, as a new century dawned that held better promise of kindness to men of science. His questioning of the prevailing Aristotelianism of his day, his fresh inquiries into pre-Aristotelian thought, and his dabbling into the mystical imaginations of the Neo-Platonists brought him into disfavor with both the Roman Church and the Reformers.

In the face of the meager equipment available in the sixteenth century for exploring the world in either its macroscopic or microscopic aspects, it is nothing short of amazing that Bruno should so closely approximate the ideas of modern physicists and astronomers. It is only quite recently (in Einstein et al) that significant departures from the essential features of Bruno's philosophy of astronomy have been made. To Bruno, the universe was seen as infinite, without bounds; everywhere the same in its nature or kind, everywhere diverse in its individual forms or modes. Its center is at once everywhere and nowhere; and since Nature is everywhere the same, everything is implicitly or potentially the whole universe. All estimates of direction, position, and weight within the whole must be relative. Nowhere is there a perfectly straight line or a perfect circle or arc of a circle. Everywhere there is a gradualism and a progress from crude to refined.

It will be evident that much of the opposition from the Church arose not particularly because of these ideas just mentioned, but rather because of the naturalistic pantheism of which Bruno made them a part. God for Bruno was thought of as "the soul of the universe," as the Infinite in which

all opposites (including good and evil, liberty and necessity) coincide. The existing universe is at once the only possible and a completely perfect universe.

Although the Church, both Roman Catholic and Protestant, would still oppose him today for his conception of the relationship of God and Nature, Bruno made an enduring contribution in pointing out that the Bible should not be used as a scientific manual, but rather as a handbook for religion and morality. This is not to imply that his system was based squarely on empirical knowledge. Bruno was neither a mathematician nor an astronomer, and he was exceptionally devoid of experimental knowledge. His views are in part original, and in part an elaboration of Lucretius and Nicolaus of Cusa. As a child of his time, he still leaned more on deduction than on observation. Yet, in many ways he foreshadowed Spinoza and Leibnitz, as well as Bacon and Descartes. It is in this curious role as both ancient and modern that his chief significance is to be found.

The present book gives a complete and painstakingly accurate account of Bruno's life and philosophy, a summary of all his extant writings, an exhaustive bibliography, and an appraisal of his influence, together with an annotated translation of his most significant work, *On the Infinite Universe and Worlds*. This is the work of a genuine scholar, lovingly done. Mrs. Singer, wife of the well-known British historian of science and medicine, Dr. Charles Singer, is herself an established scientific writer in her own right. She affords the serious student many new insights into the confluence of the Reformation and the Renaissance, as they together set the stage for our modern world.—*Lewis A. Briner*, Calvary Presbyterian Church, Wyncoate, Pennsylvania.

\* \* \*

*The Jewish Book Annual*, Vol. 9, 5711, 1950-1951. New York: Jewish Book Council of America, 1950. Various paging. \$2.00.

This volume deals with a survey of American Jewish literary effort during the last fifty years. The summary and evaluation of literature written in English is discussed by Ludwig Lewisohn under the caption "A Panorama of a Half-century of American Jewish Literature." American non-fiction books published in 1949-1950 represent an assortment and variety of books of Jewish interest reflecting favorably on the cultural vitality of the Jewish Community in the United States. The list includes 127 authors and 132 titles of American Jewish fiction books, published in 1949-1950 and are a reflection of our time. Some of them have attained "Best-sellerdom." Most will be forgotten within a short period. However anyone who wants to understand the importance and influence of the Jew in fiction should read them.

It also includes books published in 1949-1950 dealing with American books on Zionism and Israel. Twenty-six authors. American Jewish Juvenile Literature 1949-1950 includes seventeen authors and titles.

A chapter is devoted to recent Hebrew books in America including scholarly works, belles-lettres, Rabbinical religious books, education and children's literature and texts. There is also a chapter on recent books in Israel—eight authors of novels

and short stories—five of poetry—eight reference books—nine essays and letters. A chapter is devoted to recent Yiddish books. The Yiddish word still appeals to a large number of readers though there is evidence of shrinking interest. There are listed thirty-five authors under poetry, twenty-three authors under fiction, fifteen authors under the heading of Jewish catastrophe, twenty-two authors under autobiography and memoirs, twenty-two under essays, six under drama, ten under the heading of Text Books, Juvenile Literature and seventeen under miscellaneous.

The Annual also includes an essay on Solomon Maimon on the occasion of the 150th Anniversary of his death. His was the "Tragedy of a unique struggle with adverse circumstances by a beggar in the most literal and prosaic sense of the term towards the highest peak of philosophical culture of his time," and it was an era of understanding achievements in the field of philosophy. Maimon's life symbolizes the struggle of the Wandering Jew for the liberation of his creative mind from the shackles of the ghetto.

The Annual is tri-lingual, English, Yiddish and Hebrew. The Volume is edited in English by Abraham G. Zuker, in Hebrew by Morris Feinstein and in Yiddish by Dr. Jacob Shatzky. The Managing Editor is Philip Goodman.—*Philip L. Seeman*, University of Judaism, Los Angeles.

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*Catholic Social Thought: Its Approach to Contemporary Problems.* By MELVIN J. WILLIAMS. New York: Ronald Press Company, 1950. xv + 567 pages. \$5.00.

Dr. Williams is a Protestant, and it proves to be a pleasant surprise to Roman Catholic sociologists to find, as Father Fursey remarks in the foreword, ". . . the extraordinary lack of prejudice which Dr. Williams shows in every part of his work."

The task undertaken is very extensive. Catholic social thought began with the early Church Fathers, was given a framework by St. Thomas Aquinas, around the middle of the 13th century, and has developed in every part of the world, especially during the past century as social issues have become more critical. The author traces this development in every country where the work has been important, and brings his study down to contemporary thought and practice in the application of Catholic social theory. From St. Thomas to Cardinal Spellman is quite a stretch, any way you look at it, and when that study spreads over France, Germany, Italy, Spain, Britain and the United States of America, the work becomes monumental.

Essentially the book is a guide for students, a survey, a bibliography and a summary. The last 115 pages include 50 pages of reference notes, 35 pages of classified bibliography and 35 pages of name and subject indices, indicating the great care taken to provide guidance for students.

Can an author be too unbiased? I have wondered about that as I read the book. Perhaps he takes for granted that the reader will know the Roman Catholic position with regard to the Church, religious freedom, democracy, the family, education, and the relations of Church and state. But he does not give as much help in understanding how these Catholic concepts effect Catholic social thought.

The objectives of Catholic social thought he outlines as follows: "(1) to set forth the Catholic philosophy of society; (2) to explain and to instill in individuals the social principles of the Church; (3) to apply these socio-philosophical principles to social problems and conditions of society in an effort to ameliorate social ills; (4) to criticize anti-Catholic, anti-religious and un-Christian theories of social life and human relations; and (5) to discover and to bring together in some type of synthesis the pertinent facts of social relations."

Fundamental to a synthesis of Catholic social thought are the following propositions, most of them derived from St. Thomas:

1. Man is interested in understanding in what ways phenomena exist, (both theological and philosophical understanding).
2. All purely speculative sciences such as philosophy and ethics are concerned with the ideal.
3. The field of empirical science is in the realm of secondary causes.
4. The field of social and cultural sciences is society and culture.
5. All knowledge or attainment of intellectual truth comes from "sense," which is the human capacity to think and reason in the light of experience.
6. Religious feelings, beliefs, appreciations, etc. are experiences forming a system of values . . . these non-social truths are therefore real social facts.
7. The integration of these seemingly abstract values with education, recreation and other social values provides the frame of references in which individuals make judgments.
8. Knowledge proceeds from experience and consists in a reorganization through induction and deduction. Such a process produces understanding and insight which are valuable to man and are therefore social facts. But this understanding and insight come only through experience, and since experience is a continuous process, knowledge is always relative . . . so as St. Thomas remarked, "It is natural to human reason to advance gradually from the imperfect toward the perfect."

To sociologists who have neglected this area of their field of specialization this volume brings enlightenment and increased respect for the social vision, the theoretical and practical concern for social problems, and the way in which Roman Catholics apply social thinking to human need.—*Hugh C. Stuntz*, President Scarritt College for Christian Workers, Nashville, Tenn.

\* \* \*

*There Is Music in the Street.* By FRANZISKA PARKINSON. New York: Philosophical Library, 1950. v + 104 pages. \$3.00.

There will be musicians, who, interested by the first part of the title, will pick up this volume in pleasant anticipation; they will read rapidly at first, and then more slowly as they begin to sense that it deals with more than music.

And many others will be attracted to it, in particular, those who love people—who are interested in what goes on in the street, be it music, or drama, or simply passers by; their interest will deepen as they learn that this street is the street of life. This is a book for everyone who has reflected wonderingly on the order of the universe,

and sought to make its lessons a part of his personal life.

Mr. Parkinson's style is like blank verse, like biblical poetry: imaginative, bold, almost abrupt. And yet there are beautifully tender moments awaiting us, as in the passage that begins —

"Consider the beauty of a snowflake!  
Is it not endowed with all the potentiality of  
the song?  
Does it not dance and sing within the street  
of life?"

"Ah, to be a child, and to be able to identify  
the star upon the hand with the star that  
trembles and dances within himself!"

A dozen or more chapter headings separate the philosophic discussions into such compelling topics as "The Secret of Life" or "The Reason for Living," as well as comment on Cults, Creeds, and the Church of God. But an underlying belief is evident throughout the entire book — that man was created to be a song instrument of God, to play back, through his being, the celestial music of the universe. — *Cyrus Daniel, Vanderbilt University.*



*Religion Makes Sense.* By RANDOLPH CRUMP MILLER. Chicago: Wilcox & Follett Company, 1950. 308 pages. \$3.00.

As the author states in his preface, this book is "a rather casual and informal way to approach the forbidden subject of theology." It is exactly that. The chapters are loosely connected, and the reader might begin almost anywhere in the book.

It is divided into three main sections: Religion in Daily Life, Religion in the Church, and Religion and the Power of God. Under these three heads the author discusses more than thirty topics. These are set in the nature of brief essays, or, had texts been provided, in the form of sermonettes, with ample quotations from the Scriptures, the Prayer Book, and religious poetry in general.

The ideas presented are clear, concise, challenging, theologically liberal with tendencies towards neo-orthodoxy, and socially left-of-the-center. The aim of the book is to point to the rationality of the Christian faith, and to the responsibility of the Christian to take his religion seriously in his personal and social relations.

The chief criticism of the book is its brevity. The author plainly undertakes to do too much. Topics on which volumes have been written are treated very briefly, though with the serious intent of touching on the main points. But how can any one discuss The Church and State in ten pages, Man's Freedom in seven, and the Death of Christ in another seven? — *George P. Michaelides, President Schaufler College, Cleveland, Ohio.*



*The Lifetime of a Jew.* By HAYYIM SCHAUSS. Cincinnati: Union of American Hebrew Congregations, 1950. xiii + 332 pages. \$3.00.

Hayyim Schauss in his book discusses the significant aspects of a Jewish life as it manifests itself from birth to death. It is therefore a valuable follow up of his previous volume *The Jewish Festivals*. Accordingly it is in a large measure an anthropological study of considerable worth.

We may define anthropology as the science of man and his work. The relation of anthropology to historical sciences has been in a sense the opposite of its relation to biological science. Instead of specializing, anthropology has been occupied with trying to generalize the findings of history. Historians cannot experiment. They deal with the concrete, with the unique: for in a degree every historical event has something unparalleled about it. Anthropology has never accepted the adjudication sometimes tacitly rendered that its proper field is the primitive, as such, Schauss's book is the first in which a writer not only gives the historical and ceremonial significance of each of the great events of birth, education, marriage and death, but also traces the observances connected with these events through the centuries and in various lands.

The Bible is an extensive literature reflecting all phases of Jewish life. It is the source not only of Jewish religious ideals and biblical history but it is also, the author tells us, our main source book for Jewish life in ancient days.

Many of the customs and traditions, many of the rites and folk beliefs which regulate the life of the individual from birth to death may be studied in the Bible.

As we read the three hundred odd pages of this interesting book we feel that the author has made a real contribution not only to the Jew but to other groups who may be interested in learning the background of the many customs and religious and historical festivals of the Jews.

Circumcision is treated historically. It is not exclusively a Jewish rite. It was and is practiced among peoples and tribes all over the world. Another observation the author makes is that the notion that giving birth to a child defiles the mother was common to all nations of antiquity and is prevalent today among many people and tribes. The book is a veritable encyclopedia of interesting historical facts not well known to the average person. The author discusses the magic power of names, some which serve as safeguards to insure the life of a child — names used as charms, as remedy in the case of sickness or as safeguards to ward off illness and death. He discusses "Divorce Penalties" and refers to the Book of Proverbs, the oldest of the wisdom literature of the Jew, which contains no exhortation regarding the advisability of marrying at an early age, nor the evils of unmarried life. Later he refers to Joshua Ben-Sira Jesus the son of Sirach who flourished in Jerusalem not long before the uprising of the Maccabees. In his wise sayings he admonishes the young men of his day against the evils of remaining single. The author discusses predestination of marriage. He also discusses omens of fertility. If water was poured rain would come. If one ate sweet dishes at the beginning of the year sweetness was presaged for the entire year. If bread was the first thing brought into a new dwelling, bread would never be lacking there. The book also contains rites and customs of burial and mourning.

The book was not written for scholars but rather for the every day man and particularly for the too many youths and adults to whom the story of the lifetime of the Jew throughout the ages of Jewish history is entirely new, and also for the non-Jew

who is interested in knowing about the significant aspects in the life of the Jew, his tradition, customs and cultural values. —*Philip L. Seman*, University of Judaism, Los Angeles.



*Ministerial Ethics and Etiquette.* By NOLAN B. HARMON. Rev. and enl. ed. New York and Nashville: Abingdon-Cokesbury Press, 1950. 215 pages. \$2.50.

A revised and enlarged edition of a valuable book that has become standard! Ethics and etiquette are closely akin, like morals and mores. Dr. Harmon knows how to distinguish between them and puts the proper emphases where they belong. A minister's duties are outlined in detail, but not in prolix fashion. Few subjects are omitted. Details are not lacking where necessary, otherwise general principles are enunciated. There are excellent quotes from various sources, but the book's value lies in its author's Christian common sense.

The minister as a man and as a citizen; his attitudes toward brother ministers, and toward parishioners under varying situations and circumstances, and certain items of church finance and administration, all these are treated with adequate detail.

Conduct of worship, funeral services, marriage and divorce, together with ministerial dress and appearance, are all treated with discernment and skill.

We predict for the new edition an increasing usefulness, and a long life as the standard text in this area. It shows many traces of the mother to whom it is dedicated: "who taught me ways of gentleness as well as of Christian living." We wish all clergymen lived up to its implications. —*Jesse Halsey*, Professor of Pastoral Theology and Liturgics, McCormick Theological Seminary.



*About Myself.* By NEVIN C. HARNER, Philadelphia: Christian Education Press, 1950. 133 pages. \$1.75.

The jacket of this book says that *About Myself* is a common sense guide through the exciting, often perplexing world of adolescence. This is an excellent description of the book whose purpose is to help young people understand themselves so that they may deal more adequately with life.

The book begins with a presentation of the "raw material" of personality and describes how, through interaction between the physical organism and the environment, personality grows. Driving forces and defense mechanisms are treated under the heading of "Desires and Dodges." The perennial parent-child problem is discussed under the title "Those Apron Strings." Additional chapters deal with getting along with others, boy and girl relationships, and finding a way of life.

This is a book that should be helpful to its readers. It is clearly written in an engaging style. Occasional touches of humor enliven it. The basic point of view is excellent. The author presents tested conclusions in a clear and non-technical fashion. He is to be greatly commended for the way he has avoided the excessive and doctrinaire interpretations of some schools of psychology.

All is not perfect with the book, of course. When the author says, on page 19, that the "self" arises out of the raw materials of the organism, he seems to suggest too physical a basis. It would be

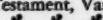
better to say that the "self" arises out of the interaction of the raw materials and the environment. It would also seem to this reviewer that he over-emphasizes biological heredity on pages 21-23. Occasionally, too, as on page 99, he forgets he is writing to young people and advises adults as to what their attitude toward the early romantic experiences of adolescents should be. The religious approach could be more fully integrated into the treatment of jobs and vocations, instead of being tacked on at the end. These are relatively minor criticisms, however, in the light of the total impact of the book on the reader. This impact, in the main, will be excellent. —*Myron Taggart Hopper*, Alexander Campbell-Hopkins Professor of Religious Education, The College of the Bible, Lexington, Ky.



*The Theology of the Old Testament.* By OTTO J. BAAB. New York and Nashville: Abingdon-Cokesbury Press, 1949. 287 pages. \$3.50.

This book by the Professor of Old Testament at Garrett Biblical Institute was written because of the author's observation that acquaintance with modern methods of Bible study has frequently not produced the expected religious results. Because so many students receive in their study of the Bible only fragmentary knowledge of such matters as date, authorship, sources, and the like, they miss the great significance of the faith of the Bible. This is particularly true with regard to the Old Testament.

Professor Baab has therefore written an exposition of the basic beliefs of the Old Testament writers regarding such topics as the meaning of God, the nature of man, the idea of sin, salvation, the kingdom of God, death and the hereafter, and the problem of evil (these constitute the subjects of chapters two through eight). His exposition is based upon critical study and historical reconstruction, but does not enter into the minutiae of historical and literary criticism. It places emphasis upon the typical and characteristic viewpoints of the Old Testament regarding the subjects treated. The final chapter is a discussion of the validity of Old Testament theology. The result is a highly useful manual, both for ministers and for workers in religious education. The method employed misses something of the movement and vitality of Old Testament religion, but it is a method which must be employed at some stage in one's study of the Old Testament. It should not take the place of careful reading of the Bible itself, but make more intelligent reading possible. —*J. Philip Hyatt*, Professor of Old Testament, Vanderbilt University.



*A Treasury of Sermon Illustrations.* Edited by CHARLES L. WALLIS. New York and Nashville: Abingdon-Cokesbury Press, 1950. \$3.50.

Despite a deep prejudice against books of illustrations, I cannot but feel the value of this collection. The material is vivid, crisp, provocative, and almost entirely devoid of the sugary and sentimental. Mr. Wallis has made his selections with a sure literary touch, and a commendable sense of pulpit aptness.

From the point of view of usability as a reference source the indexing is highly flexible. More than twenty-four hundred items are arranged by topics, with helpful subdivisions, in alphabetical sequence.

Illustrations are made doubly accessible by a cross-index system, with listings under the church year, names, topics, and special catalogs of children's stories and hymn stories.

To the preacher who has learned diligent habits of independent study, and who has disciplined himself to turn to such a book only after his own careful and purposeful wrestling with a subject, such an anthology can be a helpful supplement to personal resources. This book belongs to a type to be used with severe restraint; of its type it is superb. —*Merrill R. Abbe*, First University Methodist Church, Madison, Wisconsin.



*Kahlil Gibran, a Biography*. By MIKHAIL NAJIM. Philosophical Library, New York, 1950. 265 pp. \$3.75.

The last three years have seen a marked revival of interest in the works of Kahlil Gibran, the Syrian-American artist, poet, and playwright, who died in New York in 1931. To the volumes of his writings reprinted since 1947, *Tears and Laughter*, *Spirits Rebellious*, *Secrets of the Heart*, etc., this intimate biographical sketch of Gibran by his friend and associate, Mikhail Naimy, first printed in Arabic in 1934, will be a welcome addition. It is perhaps less a biography than a series of personal reminiscences, extensive excisions of Gibran's own writings, supplemented by Gibran's will and an appendix of personal letters to Naimy. Though for the most part in a rhapsodic vein, this may well serve to humanize the figure of Gibran,—a warm, sincere, often troubled spirit, though less prophet than poet, less teacher than searcher, less thinker than dreamer. To some degree certainly it destroys the myth and restores the man.—*Howard Troyer*, Professor of English, Lawrence College, Appleton, Wisconsin.



*A Life of Jesus*. By EDGAR J. GOODSPED. New York: Harper & Brothers, 1950. 248 pages. \$3.00.

The thirty-sixth book of Dr. Goodspeed is his first attempt to write a "life of Jesus," which is dedicated to his late wife, "who asked me to write this book." Professor Goodspeed is correct in saying, "No biography of Jesus can be written without emotion. To try to do so is to miss what is basic and central in it all." Throughout the book the author's "eye of faith" goes hand in hand with his use of historical criticism. While the book touches upon critical problems of text and theology, the volume is primarily written in an idiom for laymen and non-critical students, rather than for scholars. The style is lucid; much of the gospel story is paraphrased; the virgin birth is mentioned as developing on Hellenistic soil, rather than in Jewish culture; the feeding-of-the-5000 story results from Jesus and his disciples sharing their food with their friends, and the stilling of the sea is caused by the boat passing from choppy waves to quiet water; the resurrection is interpreted from the angle of "Jesus' presence with every Christian heart, all over the ancient world"; Peter's memoirs are the textual basis for many incidents in the Gospel of Mark, the flaw of Pharisaism was that salvation was made impossible for the poor and underprivileged ("the people of the land");

Mark's lost resurrection story, 16:9-20, is preserved in the Gospel of Matthew.

This is an excellent book for religious educators to place in the hands of laymen, high school and college students. While no scholar will probably agree with all of Dr. Goodspeed's interpretations, and there may be a wish that he had gone more deeply into some theological or textual problems by some students, this is the kind of "life of Jesus" which is constructive. Those who read the book will not have to "unlearn" views about Jesus after they have assimilated its contents. It was wisely chosen as a selection of the Religious Book Club.—*Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College.



*A Gospel for the Social Awakening*. Selections from the writings of WALTER RAUSCHENBUSCH. Compiled by Benjamin E. Mays. New York: Haddam House, Association Press. 187 pp. \$2.00.

All those who heard Walter Rauschenbusch lecture at one time or another during the first two decades of this century as I did when an undergraduate at the University of Michigan (1911-1915), and all those who read his books, *Christianity and the Social Crisis*, *Christianizing the Social Order*, *A Theology for the Social Gospel*, *The Social Principles of Jesus*, and *Prayers of the Social Awakening* will find that Dr. Mays has revived vivid memories of the personality and teachings of the great prophet of the social gospel.

Those of this generation who have not as yet read Rauschenbusch will find in the *Gospel for the Social Awakening* pertinent passages from all of his books dealing with:

- (1) The Christian Gospel and Our Social Crisis;
- (2) The Kingdom of God;
- (3) Personal and Social Salvation;
- (4) Religion and Social Reform;
- and (5) The Special Task of the Church.

The writings selected give the reader a comprehensive view of Rauschenbusch's religious, social and economic philosophy as well as inspiration to put this philosophy into action.

As a trade-unionist active in politics, as a member of a consumer cooperative, and as a Christian Socialist I wish that Dr. Mays had included in the *Gospel for the Social Awakening* such passages as those from *Christianizing the Social Order* (written in 1912) "The working class is one of the powers of the coming age—one of the agencies essential to the Christianizing of the social order." "Organized labor is standing for the growth of democracy, for earned against unearned income, for the protection of human weakness against the pressure of profits, for the right of recreation, education and love, and for the solidarity of the workers." "In the future the struggle of the working class will have to be fought out in part on the political field. It can secure equal justice only by a readjustment of political power."

"The cooperative associations are part of the newly forming tissue of a Christian social order and are one of 'the powers of the coming age.' "Socialism is one of the chief powers of the coming age. Its fundamental aims are righteous."—*Charles C. Webber*, President Virginia Council C.I.O., Richmond, Virginia.

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